

The Missionary Herald

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WE are round again to the month in which the war began; and the war still goes on. Which contradicts many bold prophecies and disposes of many impressive reasonings: such as that it would be impossible now to finance a long and general conflict, so costly is modern warfare; or that the frightfulness of the new weapons and fighting machines would in itself prevent any long-continued combat; or that the disturbance of commerce involved by a great war would make the captains of industry soon unite to stop it. All these careful arguments are disproved by the unanswerable fact that the war has lasted a year and still gives no sign of stopping.

The struggle now looks more terrible than when it began. It has spread wider than was at first anticipated; it has revealed new and more deadly phases; it has released and stimulated cruel instincts that were believed to have been sloughed off by the civilized world. The horror of the war has not passed with its first shock; if anything, it is deeper and more depressing in this August than in the one that marked the beginning.

Missions and missionaries are more disturbed by the war now than they were a year ago. Then Austria and Micronesia were the only American Board fields to be directly affected; now Turkey is engulfed in the struggle, the Balkans are on edge with the excitement of the conflict, and our African missions east and west are unsettled by the mutterings of battle in their neighborhoods.

Through the dark and tragic months of this past year we have drawn much comfort from the serviceableness of

the missionaries in these war-swept lands. They have stood at their posts with unflinching bravery; have adapted their work to the need of the times with fine versatility; have organized relief, administered Red Cross enterprises, expanded mission hospitals to encompass military needs; have fought disease, epidemics, famines in cities and in districts; in short, in many cases have proved the one dependable, fair-minded, and efficient support for multitudes of destitute and distressed people.

They have gone out of their way to help. Dr. Hoover left his family and his furlough days in this country to hasten to the relief of typhus-ridden Constantinople. To that same city has gone Dr. Edwin Ward, of Beirut, with a band of nurses, recognizing that he goes on what promises to be a very different errand from his recent experience in accompanying the army that moved across the desert to the Suez Canal. From Van come reports that it is not prudent to print of dreadful disorders, plottings, and outbreaks, massacre, plunder, violation of women, slaughter of children, wild times and bloody reprisals in many a village about. And through all the missionary premises are a refuge first for one and then the other side, the under dog always protected, to the incurring of the hate and suspicion of all parties.

The strain is terrific. It must tend to break down nerve and brain. Yet they hold on unflinchingly and face the second year without a question as to their duty for the future. Missionary work has gained fresh luster from the record of the past year. One of the compensations of the time is this testimony to the reality of the Christian

spirit of service. On another page Secretary Smith presents some of the contributions of the war to missions. They are many and real; they are worth thinking upon. They constitute a challenge to us all.

WE have had some natural concern for the welfare of missionaries whose fields are within the zones of battle, but had hardly anticipated trouble for those dwelling quietly in neutral countries. Yet it appears that two families of our South Africa missionaries—the Maxwells and the Lawrenzes—were suddenly exposed to danger by the rebellion in Lisbon on May 14 and the days following. Engaged in their study of Portuguese at the capital, on their way to Beira, these unsuspecting missionaries all at once found themselves in the midst of a guerilla warfare which disturbed Lisbon for three days, and during which at least 600 were killed and wounded.

Five warships, a large fraction of the navy, opened fire upon the city, without warning training their guns on the streets that run directly to the river. The worst element was the rifle shooting from streets and houses, because it was not clear who was shooting or what was the mark. Also many bombs were thrown.

As Dr. Lawrenz and his wife were talking in their study, a bullet came through the glass door and whizzed past them, imbedding itself in the wall of the room. Eight or ten other bullets followed. Promptly dropping to the floor and crawling to the opposite hallway, the besieged couple managed to escape. It seems that the rumor had spread that a shot had been fired from that floor, and their room happened to be the one to suffer in consequence. The American Minister soon appeared with a large American flag and draped it over the balcony as a protection. But previous to his arrival the room was raided and Dr. Lawrenz came near being arrested, escaping only after protest and by the use of his passport.

Mr. Maxwell, who reported the event from Madeira on his way to Beira, declares that the new government, formed as a result of this rebellion, was the fourth he had seen in control during a six months' stay in Lisbon. The situation of Portugal with its many parties, each, with its leader, spending its energies in fighting the others instead of uniting in one common Republican party against the monarchists, reminded him of Mexico.

DR. HOOVER'S arrival in Constantinople to aid in Red Cross relief work there was announced in last month's *Missionary Herald*. His journey from New York to Constantinople took but twenty days; pretty good for war times! It involved some quick shifts, roundabout routes, and exciting if not dangerous adventures. At Piræus Dr. Hoover found sixty nurses and four or five doctors—mostly Scotch and English—on their way to the Scottish Women's Hospital in Serbia; also one American Red Cross physician on his way to the same country. This was said to be the second contingent for Serbia under that one society.

"It seemed to me," writes our missionary, "that if Serbia needs all that number, which no doubt she does, it is a pretty big proposition to make our small American Board force the mighty power for cleaning up Turkey from filth and disease that it must be to do a comprehensive work in that country."

It is hard to describe the Mexican situation. Conditions vary widely, it appears. From different places and at different times quite opposite reports come. Even in one section of the country there is no general condition of things. For instance, Miss Smith writes from Hermosillo (see Foreign Department) of no trouble there. Later (July 6) comes a letter from Mr. Wright, at Chihuahua, telling of the plight of the pastor at Cumpus, also in Sonora. This man and

Caught in the
Whirlwind of
Rebellion

Turkey's
Proportion
is Low

In Harassed
Mexico

almost all his congregation had been obliged to leave their homes on account of the revolutionary changes and the great scarcity of food. Three times he was taken out to be shot on suspicion of having favored the other party, although all he did was to help the wounded and needy of all parties. Two of his children died.

After getting away at one time, he went back to take provisions and to try to get the rest of his family out, but was cut off. After many trials he got out again with his oldest daughter, but his wife and two children are still there. This man's case gives some idea of the difficulties that beset life and work in Mexico today: the privations, disruptions, and uncertainties that prevail more or less all over that unhappy land. Nevertheless, Mr. Wright declares there is plenty of missionary work to be done and under way in the region of Chihuahua.

We are frequently reminded that New England has lost that traditional dominance, so disproportionate to her size and population, which she once had in the affairs of the country, and even of Congregationalism, her historic form of the faith. The center of influence, we are told, has moved westward; political, intellectual, financial, and even religious leadership are now to be looked for in other and less provincial sections of the United States. We have reason to note somewhat of the change in the affairs of the American Board. The large majority of our new missionaries now come from outside New England. But forty per cent of the corporate members live within its borders; five of its seven executive officers were located elsewhere when they were called to their present duties.

But financially, the American Board is yet largely, altogether too largely we are constrained to say, an institution of New England.

A recent review of the amounts received by the Board during its last completed fiscal year shows that about

\$632,000 came from New England and the state of New York, while only about \$287,000 came from the rest of the country—or less than one-half of what came from New England and New York.

If there were included the income from permanent funds, as New England and New York have contributed nearly all these permanent funds, it would probably be found that from seventy per cent to seventy-five per cent of the Board's annual receipts for current expenses comes from the six New England States and the state of New York.

Massachusetts gave \$308,000, Connecticut \$106,000, New York \$92,000, and Maine \$50,000. Outside of the six New England States and the state of New York, the largest contribution was from Illinois, which gave \$68,000; the smallest was from New Mexico, which gave \$45. When will the Interior and the West seize the reins of financial leadership in our foreign missionary enterprise?

OUR Baptist friends and neighbors, whose enterprise in forming the Northern Baptist Convention and in attempting to unify their denominational activities has been a spur to us all, are finding some practical difficulties in handling their new machinery. Two thousand delegates assembled at Los Angeles in May to hear the report of a special commission which, aided by commercial experts, had been studying efficiency and economy in the missionary work of the denomination. This report, with others, being presented for discussion in so large and popular an assembly produced some unexpected effects. Apparently opinions were divided; hasty and confused action resulted.

For example, the convention of a year ago called upon its several missionary societies to prepare budgets based on probable income. The foreign society consequently presented a budget involving a retrenchment of

New England's
Unjustified
Dominance

A Look over
Our Neighbor's
Fence

about \$100,000. This year's convention straightway reversed the decision of last year, restored the \$100,000, and asked its Finance Committee to approve an expenditure up to \$1,000,000; and this contrary to the judgment of officers of the society and leaders in the convention.

As *The Outlook* well says in its comment on the event, "The denomination is now face to face with the question whether matters of far-reaching policy shall be decided fully by popular assembly, which varies greatly from year to year, and contrarily to recommendations of its own administrative bodies."

It is not likely that our National Council, in its readjustment of denominational machinery, will commit to such impulsive and irresponsible handling the decision upon weighty questions of management. But it is worth noting that an easy-going democracy is a somewhat unstable basis on which to rest the administration of large and complex business. There is something to be said for intrusting responsibility to chosen representatives and then holding them accountable for results.

PLEASANT evidence of the fraternal spirit that characterizes the missionary undertaking today was the recent visit of representatives of the London Missionary Society to the Board Rooms. On their way to inspect the work of their society in the Gilbert Islands, Rev. F. Linwood, one of the foreign secretaries, and Rev. A. J. Viner, of the Board of Directors, met officials of the American Board and the Woman's Board for a conference concerning the interests of both parties in that far-off group of islands.

In frank and friendly fashion were discussed the problems growing out of the situation—the joint use of training school and steamer, the location of a missionary center, the division of missionary authority, and the arguments for and against the occupancy

of these islands by one missionary board. The representatives of the London Missionary Society took occasion to express their grateful sense of the cordial and helpful relations which they had enjoyed with the American Board, a sentiment which was fully reciprocated by their hosts. The conference was delightful at the time and is good to remember. It is sure to make for closer relations and for more efficient service in the Gilberts.

REV. PAUL KANAMORI, Japan's most talked of Christian orator, sails in August for America, in response to the call of the forty-eight Japanese churches on our Pacific coast to conduct an evangelistic tour among them. After his work there he will come East, reaching New England in time for the Annual Meeting of the Board.

Those who know Mr. Kanamori are grateful not only that the Japanese in America may hear his unique message, but also that American churches may have an opportunity of welcoming him into their pulpits on his way across the continent.

As a member of the famous Kumamoto Band, Mr. Kanamori knew what it was to be persecuted for his Christian faith and fervor. But there came a time when he lost his faith absolutely, and for years he presented to his missionary friends the painful and pathetic spectacle of a government employee apparently interested only in persuading people to hoard their savings. Long, however, an object of special prayer on the part of Christians in Japan, he finally found his Lord again, and today is an honored private in the ranks of the Salvation Army of Japan—their most spiritual force and a wonderfully persuasive preacher among the masses.

Mr. Kanamori has long been a student of the best English, and has but few superiors in his use of our tongue. His missionary friends hope that he may be passed along from church to church and from coast to coast.

Japan's Loan
to America

Allies in the
Missionary
Warfare

SUMMER is looked upon as the dry season in the churches no less than in the fields. It is the time when nothing new is attempted, when meetings are reduced and offerings fall off, and when activities that mark the rest of the year are at a standstill. But let us not forget that it has come to be also the period of quickening the missionary springs. Throughout the United States during this midsummer season are being held large missionary conferences for young and old, for each of the sexes, for the study of both home and foreign fields, for an intelligent and loyal undertaking of the missionary obligation of the church.

From these summer gatherings will come new volunteers for missionary service, new supporters and promoters of the missionary enterprise, new programs for the missionary cultivation of churches, young people's societies, brotherhoods, and all the organizations of modern Christianity. Back to their homes and their churches are going a host of Christians, informed and stimulated to become missionary dynamos in their communities, reflecting the new vision that has come to them, and mightily reënforcing the efforts of pastors and missionary committees to make the church of today meet the challenge of its great opportunity.

THE word "campaign" in mission circles undoubtedly has been overworked, and yet when a great concerted movement, involving all the Boards of all the denominations, is being projected, the mind of man has not yet discovered any better term than "campaign."

In our September number we expect to give a full statement of the plans of the Laymen's Missionary Movement for a series of great conventions during next fall and winter in seventy-five leading cities of the country. These conventions will be of the general nature of those conducted by the Laymen's Missionary Movement six years

ago, only more intensive and practical. They will cover all phases of both home and foreign missionary work, whereas the early conventions were purely foreign. They will also relate to certain lines of efficiency in the local churches. Perhaps the strongest emphasis will be upon individual responsibility and stewardship on the part of laymen.

The American Board, together with several of our Home Missionary Societies, will coöperate heartily in these conventions. Eight of our missionaries have been set apart for special team work, two of them being called from the foreign field. This is sufficient indication of the importance of this movement.

Naturally the Congregational forces will concentrate upon the cities which are Congregational centers, but our representatives will be upon all the leading teams and will be heard in each of the seventy-five cities. Look for fuller announcements, with names of cities and dates, in our next issue.

As we go to press the newspapers are reporting pitiful stories of destruction of property and life in South China, particularly in Kwantung Province and the general region about Canton. The American Board's South China Mission is centralized at Canton, and its outstations—Sunwui, Hokshan, Hoiping, etc.—are in the region probably flooded. In Canton the Board has a force of ten workers and a well-organized educational work. Recent numbers of the *Missionary Herald* have chronicled the progress of the Canton outstations, such as the dedication of a new church building at Shek-ki, additions to the churches in many small river towns and country villages, and the growth of school work. We believe that the missionaries themselves are safe, and we hope the mission property has not suffered seriously; but we await with concern the news from the people of the village chapels and schools.

The Summer
Streams

The Flooded
Region,
South China

The Greatest
Campaign Yet

“THE LADY” OF HARPOOT

“ENTERED into rest!” The words have fresh significance when we think of one going from the turbulence, misery, and strife of a Turkish city, in these times of war, to the serene fellowships of the city of God on high. So Mrs. Herman N. Barnum, having passed her eightieth birthday and in the fifty-fifth year of her residence as missionary in Harpoot, slipped quietly away from earth on Sunday morning, May 9. Only a brief half-hour of pain intervened between the singing of her chosen hymn, “In heavenly love abiding,” at the morning prayers of the family at the Garden and her departure to those “green pastures, which yet *she had not seen.*”

Born into the missionary circle as daughter of Dr. William Goodell, founder of the American Board’s work at Constantinople, Miss Mary in 1860, at the

age of twenty-five, became the bride of Rev. H. N. Barnum, and went with him to Harpoot, thenceforth their home and field till Dr. Barnum’s death five years ago. Since that time Mrs. Barnum has lived in the family of her daughter, Mrs. Henry H. Riggs, also one of the Harpoot missionary circle, and her saintly and gracious character has shed its benediction upon the station and all its activities.

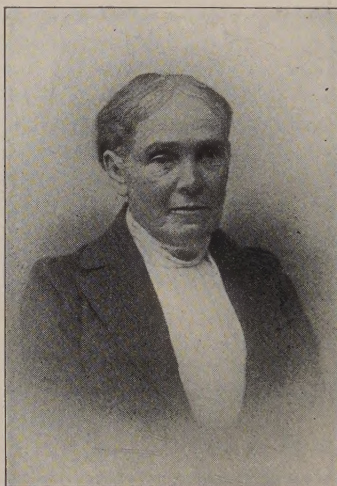
“All the city is in mourning,” it is said, “for she was truly a mother to them all, especially to the poor and suffering; she lived out the thirteenth chapter of First Corinthians as perfectly as any one could.”

At the funeral service, and in the

expression of those who called to voice privately their appreciation and sympathy, much more was said of what she *was* than of what she *did*. The people always called her “the Hanum,” a title that means the Lady. It was remarked that if she could have heard this testimony, every word of it sincere and full of feeling, she would have been greatly surprised. She never knew

or never thought how dearly she was loved or how highly esteemed of all. That was part of the beauty of her character.

Like her husband, Mrs. Barnum at the time of her death was the senior missionary of the American Board in Turkey. It is impressive to think what has been accomplished in that difficult and wearing mission field during the years that her life covered: what overcoming of prejudice and hate; the establishment of evangelical Christianity in



MRS. H. N. BARNUM

1835—1915

city and village; the upbuilding of life-giving institutions; the leaven of a new type of Christian manhood and womanhood; the aspiration for better things; and the strong faith that the future holds in store the satisfaction of these longings.

After a happy furlough in this country three years ago, spent with her family around her, including her two sons from whom she had been long separated, Mrs. Barnum returned to Harpoot, wishing to pass her last days among the people whom she had loved and served. Her body was laid to rest in Turkish soil, beside that of her husband and the little ones who died long years ago.

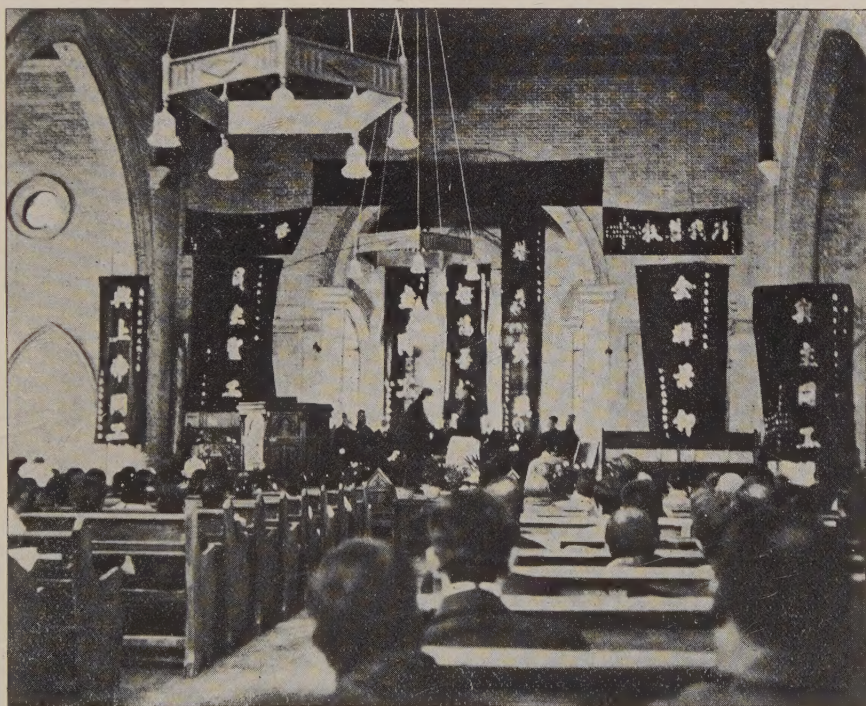
A PRESIDENT'S MESSAGE

IN the July number of this magazine we referred briefly to the events connected with the celebration of the completion of fifty years' work in Peking by missionaries of the American Board. Later mails have brought more detailed accounts of the exercises as well as the interesting picture reproduced as our frontispiece. This photograph was taken just outside of the ample entrance doorway of Central Church, Peking, and gives a good idea of the number and dignity of the persons in attendance as well as of the size of the church.

We give herewith a translation of the congratulatory address delivered at this gathering by Mr. Huang Kai Wen, the head of the Department of Ceremonies in President Yuan's office. It reads:—

"Today your honorable mission celebrates its fiftieth anniversary, and I am delighted and honored in having been commanded by the president to attend this gathering (as his representative). Since the arrival of your honorable mission in our humble country, with largeness of purpose you have poured knowledge into the minds of the people, you have opened many schools, giving an opportunity to numberless youths and women, day by day, to make progress in enlightenment. Thus you have helped to advance education in my humble country, and this wins our deep appreciation.

"The constant growth in intimacy of international relationships is rooted in the mutual friendship of the people. The members of your honorable mission have been in China many years,



AT THE ORDINATION SERVICE

Pastor Wang giving the right hand of fellowship to Mr. Yang, the candidate for ordination, in Central Church, Peking. The church had been decorated for the semi-centennial exercises and for the meetings of the District Association

and the work of your mission has gradually enlarged, so that the citizens of our two countries are united in warm friendship, in which there is no rift. This is a proof of the close and harmonious ties which bind China and America. Since the form of government of the two countries is the same, it is still easier for the citizens to be drawn together in love and purpose. In uniting friendly nations in harmonious intercourse, the achievement of your honorable mission is great. Hereafter your work will enlarge, daily rising higher and higher, thus increasing the happiness of China and America and establishing more firmly the friendship of the two countries. Such is my hope for and tribute to your honorable mission."

This semi-centennial celebration did not confine itself to the reviewing of church history, but was the central event in a ten days which saw the making of new church history in the closer affiliation of the Chinese and foreign forces in the management of the Peking station and of the District or Provincial Association. When the centennial of Peking station is celebrated, this union of Chinese and foreign will undoubtedly be regarded as one of the most important events in the long list to be commemorated.

The address of the American Minister, Dr. Reinsch, at the exercises in Central Church was especially cordial and happily phrased. He spoke of America's zeal in sending missionaries and of the Christian ideals of democracy which they have brought to China,

and also emphasized the influence of the church in bringing about the education of women, so important in building up a strong nation.

Mr. Chin Pang-ping, the Christian vice-president of the Board of Commerce and Agriculture, spoke earnestly of his hopes for the future and of his belief in the necessity of following in the footsteps of Christ in all ways.

The orator of the day, however, was Mr. C. C. Wang, PH.D. (Yale), one of the younger Christian men in official life in China. He has done good service to his country as a member of the Board of Communications. His eloquent and well-considered address was on the place of the church in China today.

General Chang, military adviser to President Yuan and a tower of strength in the Peking church during the three years of his membership, was unable to be present on account of illness, but he also sent a message stating that his highest ideals find expression in work with his Christian brothers.

Yet another important occurrence in this notable ten days was the ordination of Mr. Yang Chien, of the North Church in Peking. He is a graduate of the Union College and Seminary of the city and has been preaching for a number of years. The service of ordination was unusually impressive. Mr. Yang makes the third Chinese pastor in the Peking field. Other strong men are looking forward to the ministry, however, and ordinations are likely to be of more frequent occurrence in the future.



JAPANESE ORPHAN BOYS GOING TO SCHOOL

THE WAR'S CONTRIBUTION TO MISSIONS

BY SECRETARY EDWARD LINCOLN SMITH

THE popular impression of the effect of the war on missions may be stated under three heads. First, Christianity is discredited with those very people whom we are trying to win. The present behavior of nations that are called Christian is more unchristian than the behavior of peoples devoted to a different religion. Those who have been solicited to become Christians are convinced that they must look elsewhere for the final religion. Second, the church at home is discouraged. Having failed to Christianize Europe, after centuries of prayer and labor, the church is doubting her ability ever to become an effective instrument in the redemption of society. The third impression is that the heart has gone out of the Christian message; that the minister no longer speaks with conviction, that he stands abashed before the world, hopeless as to the future of Christianity. The foreign missionary, the popular feeling says, must be infected by the fear that Christ, defeated at home, certainly cannot win the heathen world, and that sooner or later the whole enterprise must be abandoned.

THE TRUE VIEW

We cannot deny that Christianity has been discredited in the minds of many at home and abroad by the war, or that many men of other faiths believe Christianity to have failed in that it has not prevented the present situation. But it is also true that multitudes of thinking men are aware that the war has come on in spite of Christianity, and that a distinction is to be made between the religion of Christ and responsibility for the war activities of Europe.

Pres. Edward C. Moore was requested last fall by a group of Chinese students at Harvard to give them a course of private lectures on "Chris-

tianity and Civilization." "This year?" asked President Moore. "No year could be more unfortunate for the discussion of such a topic." The students' reply was that they understood and appreciated the difference between the teaching of Jesus and the present war conditions in Europe. They knew that selfish elements of human nature rather than the Christ spirit had brought this war to pass.

Missionaries tell us that the same sentiment is manifest upon the field on the part of thousands of the more intelligent people. In Japan, they say the war has removed one of the favorite Japanese objections—that Christianity favored non-resistance and was opposed to true patriotism. Now that they behold Christians fighting as bravely as they themselves ever fought for Japan, their last great objection has been taken away.

As to the impression that the church is discouraged in its missionary task, the facts are far from proving such a contention. The American Board, in the first nine months of its fiscal year, shows \$23,670 received in excess of the sum received in the corresponding nine months a year ago. This increase is due largely to the legacy receipts, and yet the month of May saw an increase of \$4,434 in gifts from the churches over the same month one year ago. The sentiment of Congregational people seems to be that the world never needed Christ so much as now, and that sacrifice must be made to maintain and to advance this enterprise.

AS TO THE MINISTERS

The same general reply is to be made to the third popular impression. The preacher of the gospel is in more demand today than ever. Soldiers want him on the battlefield; wives, sisters, fathers, and mothers want him in the sorrow and perplexity at home. The

churches of Europe are filled to overflowing today. People in direst need know well that the Heavenly Father is their only resource.

The foreign missionary has by no means lost the heart out of his message. He is bending over the wounded, speaking into the ear of the dying the assurance of a glorious immortality. He is in the hospital, binding up the wounds of soldiers from all armies, knowing no friend or foe, but helping all in distress. Most effective Red Cross work is being done today by missionary doctors, nurses, and evangelists on the frontier of Turkey and Russia. Missionaries find this the day of their supreme opportunity. Those who were at home when war broke out fret under the necessity which keeps them from their fields.

Theological seminaries in late years are paying marked attention to missionary preparation. Yale led off with its strong department of missions, under Harlan P. Beach; Hartford established the Kennedy School of Missions; Union calls one of the American Board's men home from the field as the successor of Dr. Knox and adds a second professor to the missionary department within a year. Volunteer bands for foreign service are found in all the seminaries, and special instruction, with lecture courses, are provided. All the seminaries are moving in the same direction.

HELPFUL INFLUENCES

No one can yet prophesy the war's results as to victors and vanquished, territory lost or won, or future treaties of neutrality, coöperation, and defense; but it hardly needs a prophet to detect certain inevitable general results. Time and money which for generations have been required of the people of Europe for destructive and unproductive purposes will in future be devoted to higher ends. There will come a new era of activity in spiritual things. The race is having its extravagance, frivolity, and vanity burned out. A serious mood is bound to follow, lead-

ing men to profounder study, to deeper sacrifice, to a revival of zeal for things which have to do with God, and to a new spirit of universal sympathy and a desire to serve. This means missions enthroned in the interest and devotion of the world as never before.

A WIDER FIELD

The war will bring new openings for the missionary. Russia will, no doubt, furnish one illustration of this statement—ceasing to be, so far as the modern conception and practice of the Christian faith is concerned, a hermit nation. We are on the verge of a great opportunity to be helpful among the millions of this ancient orthodox church. Russia is coming into a new relation to the other portions of the human race, and her modernization is bound to create the demand for such work as missionaries are doing.

Another illustration of this point is found in the opening of the Mohammedan world. Listen to the testimony of a man who was Sheik-ul-Islam at Constantinople, Hadji Suleiman Mouni-Ullah. From 1890 to 1895 he was high priest of the Mohammedan world, spiritual adviser and religious instructor of the sultan himself. In 1895-96 he fell out with Abdul Hamid in connection with the Armenian massacres, and escaped to France. After the overthrow of Abdul Hamid he returned to Constantinople, and during the reign of Enver Pasha traveled extensively in Asia Minor. He recently wrote an article on the call for a holy war, in which he said:—

"Throughout the entire history of the Moslem church, this is the first instance when the so-called holy war was proclaimed, and I believe this will be the last one, as the Ottoman Moslem is discredited and has lost forever his leadership of the Moslem world. It was a happy moment for the millions of Christian subjects of the Ottoman Empire when the very great majority of the Moslem suftahs ignored the declaration of the holy war. Here and

there a few fanatical Moslem clergy on the pay roll of the Enver government took to the field to incite the excitable Turk, but on the whole this malicious design was considered a burlesque."

Never before in the history of Islam has there been division approaching this among its followers. Millions of Islam are now allies of Christians, fighting for the support of Christian government. The Moslem is buying the Arabic Bible and Testament; the door to his world is swinging open before the Christian missionary. Is it not for this men have labored and prayed?

OPENING MINDS

A new spirit of inquiry has arisen on the mission field. With the Boxer uprising only fifteen years away, we saw, last September, the government of China publicly receiving world-famous Christian evangelists, allowing the erection of a great tabernacle for Christian preaching within the Forbidden City, and supplying canvas for its construction. Officials in various provinces offered encouragement. The largest meeting places were secured and thousands stood outside unable to gain admission, waiting patiently and often in the rain for their turn to enter and hear the gospel preached. Admission to many of these services was by ticket only, and these tickets were eagerly taken by students, *literati*, merchants, and gentry; and some of the most influential men in China are among the seven thousand who signed cards promising to study Christianity, and if convinced of its truth to make public confession of their faith. There are wonderful times ahead for the gospel in China.

In India, too, is a new spirit of inquiry, especially among the millions of Mohammedan population. The native Indian is coming to see that if he is to reach any place of power in the modern world, it must be through the dissipation of ignorance and superstition. No one combats these two foes

with the persistence, devotion, and sacrifice of the missionary. Mission schools and colleges are crowded with students. We could educate under mission influence many times the number now being reached if the men and money were at hand.

WORKING TOGETHER

In the new day, great developments are bound to come along the line of united effort. Communions half convinced before are doubly convinced now that with so gigantic a task to accomplish they must plan and work together. Already in China the Methodists, Presbyterians, and American and British Congregationalists unite to conduct one great medical school in Peking. Why not? Methodist medicine does not differ from Presbyterian medicine. In Peking, also, is a union college for boys and a union college for girls, a union theological seminary, a union press; and now the Rockefeller Foundation proposes to invest millions of dollars to promote medical work in China as carried on through mission boards. What an impetus this will give toward the further combining of work so far as it can be wrought out in unison! There is coming on the mission field a union Christian church, established, governed, and developed without regard to the denominational divisions of Europe or America. This already exists in South India.

LAST AND BEST

It is impossible to ignore the sad, the awful, the indescribable effect of this war in death, destruction of property, and creation of hatreds. And yet above the lurid clouds one may see in letters of shining light the words, "New Day."

A new standard of sacrifice in giving and in going to this mission task will arise in Europe and in America. The spirit of sacrifice is the most profoundly impressive thing about this war. Life is precious to every man. He clings to it to the latest possible

moment. But here are men freely laying their lives down by hundreds and thousands at what they believe to be the call of duty. How can this world ever continue the same after witnessing this gigantic display of the martyr spirit! The whole world must be touched by that spirit. Men will come to look upon their possessions as given them for more unselfish use, and upon their lives as spared to them for the highest service.

How foolish to say that America must now adopt the discredited methods of Europe to insure her future security! That security is to be found in service of the world. With the spirit of service, with the ability for service, with resources husbanded and energy at highest point, what a wonderful opportunity exists for our country! For what else through four centuries

has God been assembling on this continent choicest fragments of all peoples upon earth, welding them together, saturating their souls with the spirit of liberty and hope, but that at last he might have one new composite, trained, and consecrated people to go for him into all the world, understanding all the world because derived from all the world, fitted to serve all the world because combining the best traits of all the world, disposed to serve all the world because reared far away from those national ambitions of revenge or of aggression which have poisoned the soul of one people against another? The way is opening before us for the most wonderful twenty years in the whole course of missionary undertaking. God grant that each of us may do his part to accomplish the eternal will of Almighty God.

NOKUFA'S BOY

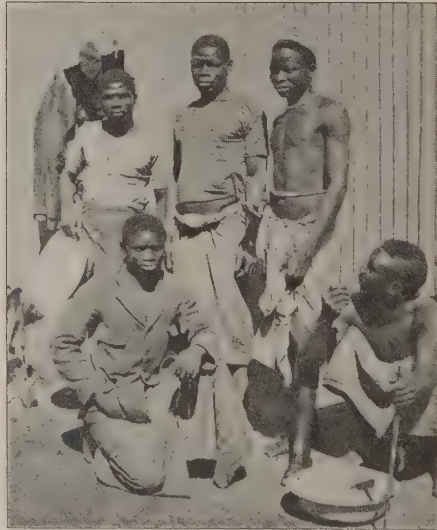
BY MRS. CLARA DAVIS BRIDGMAN, OF JOHANNESBURG

ONE Sunday morning, a few weeks ago, I went up the street after Sunday school to see Nokufa.

She lives in one of the largest "yards" of the slum district. I had just heard that her only boy had run away. Often as I leave the tram and the respectable streets behind me and approach this part of our parish, I seem to feel a dark cloud coming down upon me and to sense the power of evil in these wretched byways where vice and drunkenness show their brazen faces.

On this particular Sunday morning I stepped through the low gateway in the corrugated iron fence and found

myself in Nokufa's "yard." Immediately an eager group of my Sunday school children gathered around me. We stood in a square bounded by rows of one-story tin shanties, the open space being used in common. Here the cooking is done on crude braziers improvised from cast-off oil cans. Women who take in washing scrub and dry their clothes here, while swarms of ragged,



SOME "BOYS" AT THE GOLD MINES,
JOHANNESBURG

unkempt children, unloved and uncared for too, play and fight all day long—more material for our school. Whole families live in one tiny room. I have often found five sleeping and eating in a shack 9 x 9; no window, and the door, of course, securely barred at night. Natives, Chinese, Indians, half-castes, and even the low whites rent such quarters side by side. This place is only typical of many others, large and small; two hundred in this district alone. Illicit liquor selling is the curse of these slums. Most of the women make a living obtaining rum and selling it as well as themselves to those who throng here.

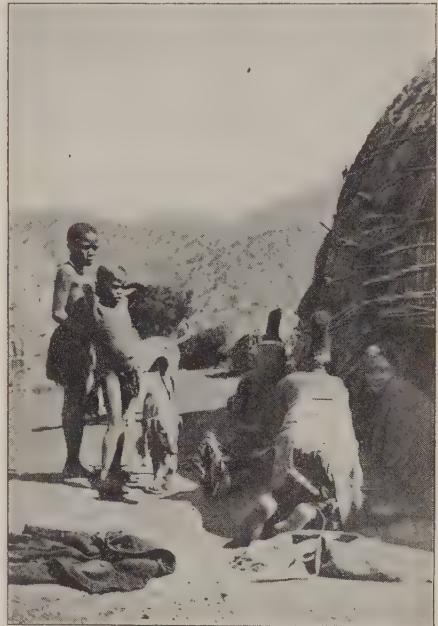
Sunday being a holiday, there are crowds of loafers about. I had to make my way around several drunken groups. Here three women and a man were having a fist fight, torn clothes and bleeding faces making a horrible sight for the children onlookers, laughing and dancing in their excitement.

I find Nokufa alone. Usually her rooms are jammed with visitors. This woman is one of our old Natal girls, trained in a mission school. She has been in Johannesburg eighteen years and is said to be of the cleverest of liquor runners, having been in prison only three times. She rents two rooms. In the back room stands a handsome mirrored organ, bought for Stewart, her only child of sixteen. True to her girlhood training the place is spotless, with shining stove and rows of dishes on the shelves.

Nokufa is huddled over the fire to-day and her eyes are swollen with much weeping. Stewart is *gone*, she knows not where, and through her sobs the poor woman tells me that he had opened her money box and taken all her savings, eleven pounds. She had trusted him so, and through the years had been working for him—as she expressed it, “doing a dirty business all for him.” She admitted, however, that her example had not been exactly of the best and that God was showing her the wrong of doing evil that good

might come. We knelt in prayer for the wanderer and for Nokufa herself. I never dreamed that this hardened woman was capable of such depths of feeling. For days after the boy's disappearance she never left her bed, and she was actually weak from lack of food.

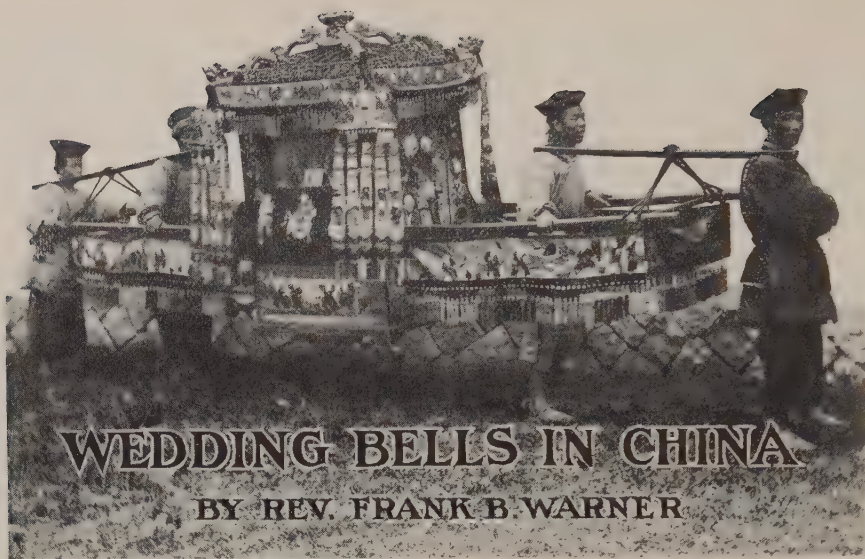
Stewart is one of my nicest Sunday



A TYPICAL KRAAL SCENE

The women are making bead fancywork. The tall headdress shows they are married. It is constructed by combing the hair out over a wicker frame work and rubbing the whole mass full of palm oil and red clay. This is a typical Natal village, and from such surroundings Nokufa originally came

school boys, the first to enter the school and a pet of mine. Imagine my joy, a fortnight since, to have him appear at the back door—a penitent prodigal! His mother had sent him up for my blessing before consenting to take him back. He has now joined our day school and is such a quiet, gentlemanly fellow that we can't help forgiving the boy. He says he was led to steal the money by two evil companions, whose fares he paid down to Durban.



OF the different aspects of China, the one which has most interested me is the home life. Passing through the villages I have looked into the courtyards of the Chinese houses, but not until the other day did I get my first real glimpse within. One of our old church members up in the mountains had a son who was to "take a wife," and we were invited to the wedding.

A man in China literally "takes a wife." He has paid a bargained price for her. She is just as is his mule, only the mule is worth about twice as much. Wives in China are fairly cheap. For example, Mr. Pye, who is unmarried, was offered two the other day for something under seventy-five dollars. This was considered by his Chinese friends as a rather good bargain, however. A family that is hard up will sell the daughters just as they would sell the mule—to the highest bidder.

On a Saturday morning shortly after breakfast, we set off. Riding and walking, we made our way across the plain and up the rocky river bed to the little mountain village seven miles away, where the wedding was to be held. A half mile outside the village we heard eager voices, and soon we

met a score of schoolboys who had heard of our approach and came to meet us. A little further on we were met by the bridegroom and his father and some of the interested villagers, and they all escorted us with mingled curiosity and cordiality to the crude gateway that marked the entrance to the bridegroom's house. Straightway we made our way in, while a band played some weird minor music that seemed to have no particular beginning or ending, but gave one a creepy feeling.

A Chinese house is not one such as we are accustomed to. It is an inclosed yard usually littered with various *débris*. Into it open several dingy, cave-like rooms. In one may be kept the fodder for the mule. Possibly the mule may be kept there in severe weather, or perchance the pigs and chickens and dog may wander in, if they do not go into the kitchen first. In another room the cooking will be done. Another will be the living room for the father and mother, and another for the son and his wife, and so on, according to the varying relationships in the family. All sorts of relatives may live in the same court. Nearly all the structure of the house is made of grayish-yellow brick or mud

mixed with straw. Wood is scarce and expensive.

After we were inside, we found that the bride had not yet been sent for, so we took the opportunity to see a little of the village. One of the interesting things was a temple which they are now using for a village school. Some of the horrid-looking old gods were still there, and to my mind they made a contrast to the sturdy faces of the mountain boys who followed us around. The people were curious to know when we would be able to send a teacher and supervise the school. This is one of the two or three hundred villages where the people have urged us to help in the school work.

After we got back to the house, it was nearly time for the bride to appear. A little procession was escorting her in a gorgeously decorated sedan chair. While they were drawing near, we arranged ourselves about the yard so that we could see the ceremony. Soon three women came stumping around the corner, peg-leg fashion, as the women with bound feet have to walk. On either side was a neighbor woman, who had been especially invited to escort the bride. Between

them was the bride, arrayed in a brightly colored dress.

The ceremony itself was the simple Christian ceremony, or as nearly like it as is possible. The bride and groom did not clasp hands; that would have been too humiliating to the groom. His friends would have thought him crazy if he had done that. They did, however, make the usual promises and "obey" was not left out of the bride's part. From her standpoint it was the whole thing anyway.

After the ceremony was over, the bride was hurried out of sight and the guests were served the wedding feast, and a fine feast it was. Mr. Pye and I were given the seats of honor, and the men had good fun watching me experiment with chopsticks.

After the feast, we rose to hurry away, lest our good host should feel that he had not amply provided for us. We saw nothing of the bride after the ceremony and little of the bridegroom. I could not help feeling some sympathy for the bride, even though she might prove quite ill-tempered and "incompatible." Here she is in a few moments transferred from her own home to one where every one is a total stranger,



A WEDDING COMPANY

The bridegroom is a teacher in Taiku, Shansi

including even her own husband. At best her lot must be a rather hard one. When she bade good-by to her own people, just before she left for her marriage, it was for good and all. They could not even attend her wedding. It will be months and probably years before she can even see her people, lest she complain of her lot and they try to help her and make trouble. She must be the slave of the whole family, but principally of her uncertain-tempered mother-in-law.

Her only respite is the coarse and idle gossip of the women who may come to call. Until she is old and unattractive, she must keep within the dingy cell which she calls her home, well out of sight of every stranger. When she walks she stumps along on her peg-legs, generally assisted by a

cane. When she stops, she sits or leans against something to keep her balance. Her face becomes drawn and wrinkled, owing to the incessant "growing pains" as the bones in her feet try to grow against the unyielding bandages; or perchance they are gangrenous and festering, owing to the fact that they are never unbound or cared for. In needless suffering she will "pass the days" until death frees the bound soul from bound mind and body. She is not asking for sympathy, and more's the pity, for—poor girl—it is the best lot she knows; nor will she ever know a better one until some good Christian woman chances through her village and seeks her out, wins her confidence, and, watching the gradually opening mind, tells her, bit by bit, of new and better ways of living.

THE MARRIED WOMEN'S SCHOOL, FENCHOW

"MANY a stroller by the Fenchow city wall rests his bird cage on the parapet and looks down into the mission compound at an unusual scene—a score of women reading and singing songs." This is the story of the beginning of the School for Married Women

in Fenchow. The women came in Chinese carts from the cities, in open wagons from the country, on donkey back, and on foot. Reading, writing, and arithmetic, with Bible lessons and songs, compose the curriculum, and the first semester proved encouraging.



ONE OF THE CLASSES

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1914	\$13,919.39	\$10,394.05	\$737.89	\$3,877.63		\$807.25	\$29,736.21
1915	13,423.32	7,929.66	656.81	5,524.42	\$1,837.73	811.00	30,182.94
Gain							
Loss	\$496.07	\$2,464.39	\$81.08	\$1,646.79	\$1,837.73	\$3.75	\$446.73

FOR TEN MONTHS TO JUNE 30

1914	\$215,214.18	\$40,747.30	\$11,125.01	\$124,212.47	\$6,564.80	\$17,784.93	\$415,648.69
1915	214,148.44	31,433.33	12,160.11	147,646.13	29,137.73	17,494.62	452,020.36
Gain							
Loss	\$1,065.74	\$9,313.97	\$1,035.10	\$23,433.66	\$22,572.93	\$290.31	\$36,371.67

TWO MONTHS MORE

WE start upon the last two months of our year with mingled feelings of hope and fear. There has been a drop in donations during June, and a trend in that direction at this season is apt to be symptomatic. We should regret deeply to end the year with a bad slump, after the churches started out so finely. We can say as Paul did to the Galatians, "Ye were running well; who did hinder you?" The situation this year is so unprecedented that there is no use in prophesying. All we can do is to make our wants known and then trust in God and the friends of the Board. We have been much favored in the matter of legacies and matured conditional gifts, and we are assured of a highly successful year if the living will do their part. Some may argue that it will be a great achievement in a year like this to keep the donations where they are now (about \$10,000 behind last year), but that is no attitude for a man of faith

and courage and enterprise. No, no; we mean to do this thing right, even if it costs a sacrifice. If we are to have a sincere rejoicing when the books close, we must show a gain all along the line—churches, individuals, Sunday schools, Christian Endeavor societies. One month and a little more will remain when these words are read. Time enough for big things to happen.

"RAX ME THAT BIBLE"

It is an old story, but well worth retelling from time to time, how the venerable Dr. Erskine in 1796 silenced the opposition to the foreign missionary proposal in the Scottish General Assembly. Two synods had petitioned the Church of Scotland to send the gospel to the heathen. Mr. Hamilton, seconded by Dr. Carlyle, contended that "to spread abroad a knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must, in the nature of

things, take the precedence; and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." Moreover he maintained that the proposal to appoint a collection for missions "would, no doubt, be a legal subject of penal prosecution." Upon this the venerable Dr. Erskine arose, and prefacing his reply with the call to the moderator, "Rax me that Bible," read aloud the words of Matthew 28: 18-20, which burst on the assembly like a clap of thunder. The result was the organization of the Scottish Missionary Society in the same year.

A PROFESSOR'S TRIBUTE

A prominent professor of Yale wrote as follows, upon receiving an appeal from the American Board: "Your letter of June 24 and the extra *News Bulletin* make a very strong appeal. I wish that I had far more to send than the \$20 which I inclose. Year by year as I go more deeply into the study of the factors which make one nation great and another weak, I am impressed with the tremendous value of trained leadership in the development of the more backward portions of the world. I am particularly glad that the American Board is sending agriculturists and printers as well as preachers, teachers, and physicians. Some day I hope that almost every useful occupation may have its representatives somewhere on the mission field."

TWO MISSIONARIES PROVIDED FOR

Dr. Mark Ward, under appointment as a medical missionary to Central Turkey, is to be supported by the Broadway Tabernacle Church, of which he is a member and where he was recently commissioned.

A Harvard student attending the Northfield Conference became so interested in missions that he asked for the privilege of supporting some one in China. Attending the same confer-

ence was Mr. Emery J. Woodall, who is soon to sail for China, where he will teach in our North China College. The Harvard man and Woodall formed a partnership on the spot, by which the former pays the bills and the latter does the work. We have a number of other new recruits whom we wish to provide for in such ways. Who will be the first to apply?

A GREAT INVESTMENT

HOW THE CHURCH IN CARLETON ESTIMATES THE WORK OF ITS MISSIONARIES IN CHINA

Dr. and Mrs. Percy T. Watson, of Shansi, now on furlough, have been visiting their home church in Northfield, Minn., of which Rev. Edwin B. Dean is pastor. The church calendar of a recent date gives a condensed report of what has been accomplished by Dr. Watson and his associates, which appeals to us as an unusually effective piece of missionary demonstration. It is worth keeping for future reference:—

"Dr. and Mrs. Percy T. Watson, missionaries of this church and Carleton College, united with our church and were commissioned by us to the foreign missionary work in 1909. We shall not repeat their biographies given at that time, but shall simply outline the mighty things wrought for the Kingdom of God by them and their associates during these few years since they went to Fenchow, Shansi, China. Have you ever invested a dollar anywhere with greater returns?

"The central church at Fenchow, a city of 75,000, had then extended its work so that there were three other towns where it carried on its work. Today there are over fifty such centers whereover 100 salaried Chinese preachers and teachers are at work. Some volunteer work is maintained by lay church members, who take an active part everywhere.

"Requests for church membership have increased from less than fifty per year to 700 or 800 per year.

"One school at Fenchow, with ten pupils, has grown and been added to until there are now over twenty schools. These are scattered over a wide area, so that the farthest schools are nearly 150 miles apart, and they enroll over 1,000 pupils.

"Seven years ago no government schools came to the church seeking aid. This past year over 300 government schools wanted to be transferred to become a part of the mission educational system, using the mission methods and curriculum.

"Seven years ago the annual sale of Bibles and Bible portions was about 2,000. The yearly sales now approach the 70,000 mark.

"In the growth of plant, the most outstanding change is that of the new church, seating 900 people; next the girls' school, which makes possible a boarding school for 100 girls. In all, nearly \$30,000 has been invested in land and new buildings. In Shansi, \$10,000 invested in a building means one equal in size to a building costing \$70,000 in this country.

"The mission compound in Fenchow has increased from about six acres to over seventeen acres. About \$20,000 more for new buildings will soon be available, but none of these can be built until \$6,000 can be secured for the land needed, the hospital for women and children being the chief building involved.

"No branch of the mission activities has been so hampered in growth as the medical department. In a room less than 10 x 12 feet, as many as eighty dispensary patients are crowded in one afternoon, and in this same room 120 major operations are done in one year. Many more come, some from many days' journey away, only to get discouraged at the expense of staying at an inn while the long waiting list of operations is slowly lessened.

"When the medical work first reopened six years ago, before the schools were developed, eighty to eighty-five per cent of the Chinese preachers came as a result of teaching given in the

hospital. Today the hospital still plays its part, in spite of its relatively small increase in room. During the past year forty-seven per cent of the dispensary patients came from Fenchow and its four suburbs. From them were those who entered the hospital, and they furnished forty-six per cent of those who were received as probationers in the Central Church at Fenchow for the past year.

"The preachers of the two places which made the greatest progress last year in church work were the most frequent visitors at the dispensary. They used the medical department as their greatest means of proving themselves friendly in their communities, and hardly a dispensary day went by that one or both were not there bringing with them three or four sick people from their town."

A GOOD RECORD

An old-time friend of the Board in Western Massachusetts has recently gone to her reward. She leaves behind a good record of gifts coming every few months. Her story on our Treasurer's books of late reads as follows: \$50, \$50, \$50, \$100, \$50, \$50, \$100, \$100, \$100, \$75, \$70.

DOES THIS APPLY TO YOU?

So far as we can learn, only eighteen Congregationalists subscribe to the *International Review of Missions*. There should be not less than a thousand. The standing of those who do subscribe is a sufficient guarantee of the high quality of this quarterly. We venture to say that each one of the eighteen will bear witness that no quarterly coming to his desk is of greater value than this *Review*. The *Missionary Herald* and the *International Review* make an invaluable combination, which few among us can afford to miss. The *Review* may be obtained at \$2 a year, through the Missionary Education Movement, 156 Fifth Avenue, New York City.

HAPPY PARTNERS

On June 28 we issued a special *News Bulletin* telling of the sailing for the field this year of sixty-one new recruits, and giving the pictures and descriptions of some of these workers. We ventured to suggest that here was a good chance for a spiritual partnership, and that any friends sending gifts at this time might be regarded as participating in the work of our 1915 band and also as helping the Board close its year successfully. The response was immediate and gratifying. Letters containing remittances came pouring in, sometimes forty per day, and a happy set of self-sacrificing donors they proved to be, as is evidenced by extracts from their letters, which we give below:—

"My heart has been so deeply stirred by the inspiring news of your wonderful *Bulletin* received this morning, that I cannot delay over a mail to send you my contribution."

"I was so pleased to receive the *Bulletin* telling of the Board's new recruits. It is just splendid that you are sending them out as usual and I feel that your faith will be answered."

"I much admire the faith and courage of the officers of the Board in sending out new workers in these times and wish I could do more to help. I am unable to do as much as in former years."

"I send \$1, wishing it were \$100 instead, but God knows our hearts."

"This very graceful letter merits more than the inclosed (\$1), but I have already pledged my share on our church budget. Check is receipt enough. Save your time."

"As the *Bulletin* is of the same date as my birthday I will inclose a little coöperation in the work. My rule is to participate through my church home, but sometimes it is a good idea to break a rule, if by so doing no one is injured and some one is benefited."

"I am very sorry that the amount is only one-half what I was able to send last year, but with income much reduced and heavy hospital bills to pay this year this is all that I can send."

"The *Bulletin* is of great interest. It is sometimes hard in these days not to emulate the poor widow and cast in all one's living."

"How I wish I had ten times the amount available, but what I give I give with my whole heart, and thank you for calling my attention to this special effort."

"A few days since the plea of the Red Cross for agonized Mexico's starving multitudes had led me to feel that the little I can wisely spare must go to them, but the truly living also call and I inclose \$5 toward the work mentioned in the *Bulletin* just received."

"I have received the *Bulletin* telling of the sixty-one new missionaries who are going out this year. This is most interesting and I wish I could have a large part in sending them. But as I cannot do this I send my little."

"I thank you heartily for the beautiful souvenir, for such I consider it, with those beautiful faces looking forward to the Lord's work abroad. How inspiring!"

"In these days of stress and strain, with the horror of the terrible war facing the world, it is not the time to delay giving."

"I am sorry that we cannot send more this year, for the openings in China appeal strongly to us. Next year I hope we may do more."

"Inclosed please find \$5 to help send these splendid young people out to their various fields of labor. Our prayers go with them. What a fine-looking group they are!"

"I feel it an honor to be asked to help in such an interesting work. Certainly it is an inspiration to look into their faces and try to think how much they may be able to accomplish for their Master."

"I inclose check for \$5 for the noble band of missionaries just going out. I have recently sent \$20 to the Board through our church. I am glad to see that another member of Langdon Ward's family is taking up mission work. Five from one family is a fine record."

FOREIGN DEPARTMENT

JAPAN

"Jerusalem, Whither the Tribes Go Up"

"And in like manner we went, from the twelve stations of the American Board mission in Japan, for our forty-third annual meeting on May 26, 1915." So Mrs. Belle W. Pettie begins her report of the meeting; and she goes on:—

"The Jerusalem of our pilgrimage was Arima, nestling in the hills back of Kobe; Arima, with its winding streets of stone stairways, its bubbling springs of hot sulphur and iron, its wonderful maple trees of red or green, its bracing air and glorious sunshine, its leafy paths and running streams, its famous waterfall and equally famous bamboo baskets and straw boxes; Arima, where in 'out-of-season' times a semi-foreign hotel gives us bed and board, comfortable if not luxurious, and 'cheap rates for missionaries.'

"And so we came from Hokkaido in the north and Miyazaki in the south, and all the places in between, fifty-six of us grown-ups. There were twenty-two children, with Elinor Pedley, just starting for school in America, at the head, and wee Nannie Bennett, a year and a half old, at the foot of the line; though the mission baby, the new man-child at the Holmes's in Tokyo, was too new for the pilgrimage.

"What did we do those five days we sat on the hard benches in the little chapel? We heard with joy and thanksgiving the record of the past year—of brave churches struggling toward independence, of the great help and impetus here and there of the three years' evangelistic campaign, of doors long shut opening wide to the gospel, of new church buildings, of the return of backsliders and the coming in of new Christians.

"We met God face to face in our



A JAPANESE GARDEN

daily devotional service. Through the days we prayed with increasing fervor for our own mission, for the much needed reënforcements, for increased appropriations, for our Japanese brethren.

The Old Problem

"We had the ever recurring problem—how can we stretch the men, women, and the funds in hand to meet the ever increasing demands? We try and we cannot do it. It is like a Jap-



GOING TO THE TEMPLE IN TOKYO

anese quilt on a winter's night in a drafty inn: pull it over the feet and the wind chills one's spine to the marrow; draw it up around the shivering shoulders and the feet which have been sat upon all day cry out for comfort and warmth.

"In the midst of deliberations like these came the request to give Miss Charlotte B. DeForest to Tokyo to become the first principal of the Christian University for Women, the union college so long talked of and to be started next spring. Appreciating as we did the honor of the call to Miss DeForest and to the mission as well, we felt too strongly the needs of our own Kobe College to release this one of our mission daughters, who by her ten years of experience has not only en-

deared herself to us all, but demonstrated her peculiar ability and fitness for just such a responsible share in the higher education of Japanese girls.

"But our cry is more women, more men, especially more women for teachers of English and music and Bible, and for evangelistic work in country stations.

"Saturday evening found us ready for an hour of play, and we laughed and joked and rested tired nerves and grew young again as we listened to scenes from 'Cranford,' to music from our mission 'stars,' joined in the chorus of 'Tipperary,' and forgot trials and perplexities in the delights of comradeship.

The Crowning Day

"Sunday was the crowning day of the feast. Dr. Learned gave us a unique dramatic presentation of what we, following in the footsteps of the Apostle Paul and his successors, are bringing to the people of our adopted country. His text was from Romans 1: 14, 'I am debtor both to Greeks and to barbarians.' The communion service following brought us still nearer each other in the presence of our Lord and Master, the crucified Christ. In the afternoon the Junior Christian Endeavor Society, the children of the mission, under the leadership of Mrs. Cary, held their one meeting for the year, and with recitations, song, and story held us spellbound for an hour or more. The subject of their program was, 'Growth,' and Miss DeForest gave them a brief talk on right growing. The offerings for the day went to the Working Girls' Home in Matsuyama, a most worthy and very needy charity. As the date (May 30) turned our thoughts to far-away America, the day was ended with a patriotic praise service.

"We closed on Monday night, not all our problems solved, but with a deepened sense of comradeship, of the oneness of the work, of the leadership of Christ, the Lord and Master of us all."



THE STREET IN FRONT OF THE OLD COMPOUND IN LINTSINGCHOW

The roofing is of bamboo poles and mats. The pavement might safely be called a "composite," and partly fluid at that. The mission school for a time opened on this street

CHINA

Men Wanted in Lintsing

Rev. V. P. Eastman, of Lintsing, describes a new phase of work in his city. He says:—

"We are to have ten days of lectures in the city chapel, followed each evening by stereopticon lectures in the church, and at the close of this ten days we open night classes in English, arithmetic, and easy Chinese character work in the city chapel. This is our first attempt to reach the business men and students as special classes. The hope is that some day this work may develop sufficiently to be called a Young Men's Christian Association, but that is not so important as really to reach and win those for whom we are working. A small tuition fee will be charged for the English and arithmetic, which will, we hope, be enough to provide a meager equipment for the reading room, study rooms, etc. A gymnasium is also a dream for the future.

"Aside from the teachers in the school, where we have forty boys and four teachers, we have at the most twelve men for the great evangelistic work of the whole Lintsing field, which covers a radius of about thirty miles, with a population of at least 2,000,000. We can depend on few of the 600 church members really to share in bringing the true message of Christ's love to the millions yet unreached. Those we admit to the church are often ignorant, unlettered men, who have perhaps enough religion to save themselves, but who can do little in helping others."

*

A Red-Letter Day at Foochow

The following account of a memorable Sunday (May 23) at Foochow is sent by President Beard of the college there:—

"We had a most unique service at Tai Bing Ga this morning. Mr. Lau Buo Ka united with the church and two little boys (brothers) were bap-

tized. There is nothing startling about these bare facts, but the circumstances make it the most unique service ever held in a Foochow church.

"The church is packed, as usual. Among the women sits a field woman, illiterate, with large pins in her hair and without stockings. By her side are her two little boys, aged six and eight years. The father has been in

"'Can your religion do anything for my little boy?'

"'We Christians know of only one method. We pray to God.'

"'Will you pray for my little son?'

"'Yes, but you must pray with me. Will you do that?'

"'Certainly I will.'

"The boy had been placed on the floor, ready to die. As the two prayed he opened his eyes, and for the first time since he was taken ill said, 'Mother, I want a drink of tea.' From that moment he began to mend and is now a strong, healthy boy. The mother is a regular attendant at church, although it requires a full hour's walk, and the two little boys, aged six and eight years, are always with her. To-day she has brought these two little boys to be baptized. She pledges to teach them to love Jesus and to grow up into Christian men.

The Chief Man of the Province

"While this is being done, Mr. Lau is sitting in the seat of honor among the men, waiting to receive baptism and to unite with the church. The contrast is great. Mr. Lau is the leading citizen of Foochow. He is the salt commissioner for Fukien Province. The civil and military governors are higher officials, but these posts must be held by men from outside the province, and Mr. Lau is independent of them. By his integrity and ability he has risen to the highest position possible for him in the province. He is also the commissioner of finance and the chief man among the gentry of the province—a leader in all the reforms now under way, such as the new park, the new boulevard, and the widening of the streets. President Yuan calls him to Peking for consultation.

"Last fall, when Mr. Sherwood Eddy was here, this man announced publicly that he had decided to unite with the church. He has been constant in his purpose. Friends in other parts of China have written him, bitterly denouncing his stand; other friends in Foochow have urged him to recant, not



A LACE MAKER IN SOUTH
CHINA

Formosa for two or more years. Last year the elder boy was taken very ill. They said he had a devil. For days he was unconscious, lying with his eyes closed and from time to time uttering incoherent sounds. The mother tried all the charms she knew and heaped the votive offerings to the spirits very high, but the little boy continued to lie in a stupor, with eyes closed and mumbling strange sentences. Since the illness began he had neither taken food nor recognized any one. In desperation at last she went to a relative who had been a Christian for many years. She said:—

to go back on his ancestral religion, and not to renounce Confucianism. In talking with him regarding the proposed step, he made this noteworthy remark: 'I hope by uniting with the church to lead the way for others of the official and gentry classes to join. There are many of them who believe, but they are afraid to take the stand.' "

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Plenty of Men ; a Big Field ; Little Money

"We have what amounts to a standing application from seven or eight well-trained men from our field whom we would be glad to employ had we the funds, but who are compelled to seek employment elsewhere because we cannot offer them positions. Most of these men are college graduates and have been tried out in actual work since. Besides these there are men coming from the schools right along. We have had twenty or more Christian young men in college from this station continually these late years, and the number is increasing, while standards are being made higher."

So writes Rev. Elmer W. Galt, of Paotingfu, after setting forth the size and importance of the field of which that station is the center. It consists of twenty-one *hsien* or counties, covering more than 3,150 square miles, or nearly one-half the size of Massachusetts. It contains forty or fifty walled cities, including all the county seats, and 200 market towns, where every fifth day an open market is held to draw crowds from the region round about. The total population is estimated at a million and a half.

There are Christians in nineteen of these counties, scattered among 149 villages and cities; for the most part they are in small groups; only nineteen organized outstations. For all this outlying field it is possible to maintain at present but five evangelistic workers. But three Christian schools have been opened; these are maintained mostly by their native constituency. During the past three years five of the counties have been utterly untouched by any mission worker; six others have been barely visited in spots



MONUMENTS—LIVING AND DEAD—AT PAOTINGFU

Bible-women, church officers, and relatives of martyred members, gathered near the memorial stones

once a year. The evangelists "spread themselves out thin." Results inevitably fall far below what were easily possible with better cultivation.

Plans and estimates have been made for a more adequate occupation of this field. They look to the equipping of each county seat with a good staff of workers and a good plant by way of equipment. The responsibility for future outreach and development in each county could then hopefully be thrown upon the Chinese. And for this desired occupation the average need per county is reckoned to be, for annual expenses—salaries of resident evangelist, touring evangelist, book-seller and keeper of buildings, school teacher, etc.—\$600, and at the start the sum of \$1,800 for a plant for the use of this staff.

Here is a definite plan, involving a modest outlay for a pressing piece of work in a field ripe for harvest, and where the blood of the martyrs is literally the seed of the church. To take care of one or more of these counties in the field of Paotingfu is a privilege that might well make to leap the heart of some able and generous friend in America.



TURKEY

Light and Shade at Aintab

A postal card from Mr. Ranney at Aintab reached the Rooms June 24, having been seven weeks on the way, an indication of the disorder occasioned by the war. The missionary circle was reported "alive and well," rejoicing over the receipt of seventy liras (\$308) for relief work, a sum which would do "a lot of good." The hospital dispensary had been putting out about \$20 worth of medicine a day and getting about \$1.50 a day from the few who were able to pay. Wheat was the cheapest ever known, so that relief money would do the utmost good. Abundant rains had insured a good crop of grain, but the harvesting will be a problem if the war

keeps on; unless the locusts, very numerous in some localities, take up the job.

The voluntary association of thirty college students for definite Christian work was a great encouragement in the midst of much that was heart-breaking but could not be written about.



Relief Work at Trebizond

Reading not only the lines but between the lines of this letter from Mrs. Lyndon S. Crawford, of Trebizond, one gets a vivid impression of what it means to attempt to relieve misery in the war-struck regions of Turkey:—

"It is not convenient at this time to furnish some details that would ordinarily be put to use in appealing for relief; but when I say that during this one month of April we have given out about \$400 in bread, money, and condensed milk, that we have turned away many that were undoubtedly in need and have given to others far less than they need, that that amount seems but a 'drop in the bucket,' it may give you some idea of the conditions about us.

"The list receiving weekly aid now represents more than 300 families and has steadily increased. The condensed milk is for the sick who cannot eat bread (much less if it is made of corn meal) and for babies who cannot be nourished by mothers eating only bread, especially if that is insufficient in quantity. We are not sending photographs nor even word-pictures that enter much into particulars, though such things have not been lacking at other times and in other places, and have been very effective. For nearly all of this sum mentioned for this month we are personally responsible, having as yet the promise of only a trifle to aid us in meeting it.

"But we cannot, should not, must not stop here. May must follow April and June must follow May; and naturally there is a limit to the responsi-



LOOKING OUT OVER TREBIZOND

bility we personally should assume. So although we know how many demands are coming from all sides, it is right, we believe, that we present, as well as circumstances allow us to do so, the tragic and appealing conditions about us. With the very prevalent sickness, in addition to the poverty, and the stagnation of business, and the lack of work, there is but one final result unless outside aid is given. In how many hundreds of cases that final result has already come, freshly upturned mounds of earth in certain localities are a witness.

"Nor should you interpret the sad picture I have drawn as meaning that life is all dark these days. I think we have never been more glad than now that we are here; and although we regret the need of the kind of work we are doing now, although it has its evil effect on our primary and chief work, although we should prefer not to be known and thought of simply as the dispensers of loaves without the fishes, although it is difficult and sometimes very distasteful, yet it has its rich compensations."

*

MICRONESIA

In the Savage Gilberts

Mr. Richard E. G. Grenfell, during a three weeks' tour from Ocean Island, in which he visited Nauru and seven

of the eleven Gilbert Islands under the care of the American Board, was impressed with many signs of good and substantial missionary accomplishment.

The Delaportes had left Nauru for their furlough five days before Mr. Grenfell arrived. In their absence he was struck with the high quality of Aori, the one of the native teachers left in charge of house and station. A large, united meeting of the Christian community to receive Mr. Grenfell brought together from all parts of the island on a wet night as many as 500 people. The island was occupied by a garrison of Australian troops. Mr. Charles Workman, formerly district magistrate in the Northern Gilberts, was the administrator in charge. The wireless station was fairly under way again and received daily news of the progress of the war.

Facing Heavy Odds

At Tarawa, a very wicked island, one of the worst of the Gilberts for sorcery and heathen customs, three capable native teachers were found; they were in fine spirit, had a cheering work under way, with rapidly increasing attendance at church and Sunday school and a good number of conversions. There are twenty large villages on that island without teachers.

The three teachers at Butaritari

have very strong opposition. The island is the headquarters of the Roman Catholic mission, and all the trading companies have their bulk stores there. As happens in commercial centers in more civilized lands, "the people are very hard to enthruse." Mr. Grenfell felt that "five bright new men would transform the appearance of our work within a year."

Naraku is a very fertile island and the people are well off. About 200 people attended a service hurriedly arranged, and the singing was "distinctly good." There are four teachers on the island, some of whom need a freshening up at school and some live enthusiasm for the spread of the Kingdom.

A Market for Books

Only one teacher is located at Maiana, an ordained man with some untrained assistants. But attendance at the services is growing and book sales show a great increase on any previous year, which is always a good sign. Calling again at that island after a week's absence, Mr. Grenfell found that thirty hymn books left on the first visit all had been sold; more had to be

sent ashore. Four trained couples are needed at once properly to man that island.

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Substantial Gains at Abaian

Two months between the sending of a letter and its receipt at the Board Rooms! That gives some idea of how far off are the Gilbert Islands of the Pacific, where our devoted missionaries, the Woodwards, dwell. Mr. Woodward wrote, April 2, that his wife and children were for health reasons on their way to Ocean Island, where he hoped to join them in June for the furlough journey to the homeland. It seemed imperative that he should remain on Abaian some weeks longer.

"At the last communion season on Abaian," he writes, "twenty-three adults were received into full church membership. Two of those received were quite old people—fully seventy years old—and neither had ever been baptized. The fact that, despite their age, they should make a stand for Christ caused somewhat of a sensation. Each had been a pagan all his life. You may wonder why they came, after spending practically the whole of life in spiritual darkness. Because their



TROPHIES OF THE SEA, MICRONESIA

hearts were touched through our first winning their grandchildren, then their children; finally, they themselves came. Surely, 'a little child shall lead them.'

"The number of catechists continues to grow. The work here changes little from day to day. It is teaching, touring, caring for the sick, and answering the questions of all who come to us."



AFRICA

Uplifting a Dark Race

The lights and shadows of missionary work in Africa are well pictured in a private letter from Mrs. Elizabeth L. Ennis, of Sachikela, in Angola, West Africa, of which we venture to quote some portions:—

"This is Passion Week and we have had vacation from the rounds of school duties, but the days have been very full because of daily services and the examination of some seventy-five catechumens. The boys who have been out trying to start Christian centers of their own are all back, and it is a real joy to have them with us again. One thing which has made the work so hard

this year is that most of our trusted workers are gone. Five, the first fruits of our labors, are gone to the new Institute, but such splendid reports of them come back to us that we thank God and take courage. Ngouga writes he is lonesome for the hill country and the song of the monkeys! One might well be lonesome for these wonderful mountains; as to the monkeys—well, tastes differ.

The Test of Affliction

"There have been many interesting things brought out in the testimony of these catechumens; one is the exceeding great importance of the medical branch of the work. I suppose that more than by any other distinction the Christian appears to the heathen as one who does not go to the witch doctor, but 'takes medicine' when he is sick. And then it is a very real test if that medicine fails, as of course it must sometimes. An instance of the kind occurred this week. One of the numerous daughters of Cipeyo, daughter of his chosen wife, came with her husband to live on the station about two weeks ago. The baby fell sick and



VILLAGE LIFE NEAR CHIYAKA

she took it to the medicine house, and it grew worse, and various members of the family came to intercede and beg that it be given more and other medicine. Poor little thing! It had been fed all sorts of things from its birth, and in spite of all it succumbed. It was evening when the sound of the death wail smote my ear. We have never had it on the station before, but troops of village people were coming, and as each one came she must take up the wail, and it continued until late in the evening. How it haunted me as I clasped my own sweet baby and thought of the anguish of that bereaved mother!

"The next morning I knew I must go to the house, and how I dreaded it! But not to 'visit' at the house of death is one of the few cardinal sins in the Umbundu category. Cipeyo's chosen wife is a woman of simple and rather awe-inspiring dignity, and I knew she felt that not all that could be done had been done to save the baby's life; but I went. All around the house sat village women conversing and 'enjoying' the occasion. I greeted them and went inside. The house is new and clean yet, and it was full to overflowing. There by a neat cloth-covered box sat the dignified grandmother and the hollow-eyed mother. Alone on the porch sat the father, with bowed head; and all was quiet and seemly. The simple persistence in their newly acquired faith had silenced the villagers, so ready to taunt, 'If you'd gone to the witch doctor!' It was more than I had expected. In the afternoon Mr. Ennis conducted a simple funeral service and had an opportunity to speak to many who never come to a Sunday service. There is much that is admirable in these people. In many respects they are nearer the Kingdom than many counted far higher up in the scale of civilization.

Practical Value of Geography

"I have been conducting the girls' school as much as I could recently, giving special attention to the sewing

class, which is, I assure you, no unrelated exercise, but the direct (and only) means of their obtaining wearing apparel. This literal application of the Gary (Indiana) method is somewhat trying in its workings. The girls take so long a time to construct and so short a time to wear out their clothes that there is apt to be a bare interval. Girls and women are much given to slang and bywords in their village life. Most of their expressions won't bear translation in either sense of the word, and recently they have taken up geographical names which are new and strange enough to them to mean most anything. It is amusing to hear a girl shout, 'Oh the Pacific Ocean,' when she pricks her finger, and lament in terms of the Mediterranean Sea!"

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INDIA

The Syrian Christians of Travancore

A persistent but unauthenticated legend ascribes the introduction of Christianity into India to St. Thomas, who is supposed to have visited that land when the apostles were scattered in the persecution of the infant church. While this tradition may be disregarded, it is not to be ignored that Christianity came early to India and that it is represented there still by descendants of those first Syrian Christians. Rev. Albert J. Saunders, of the American College, Madura, writes of a recent visit to these people:—

"I have just returned from an interesting tour in Travancore. Last year in the American College we had about seventy-five men from the west coast, and of that number thirty were Syrian Christians; fine, earnest, Christian young men. Every year the church holds a students' conference, and together with Rev. L. P. Larsen, of Bangalore, I was invited to be one of the speakers.

"It was indeed a privilege to come into close contact with that ancient



PALYANEPATTI CHURCH AND CHRISTIANS, ONE MILE FROM ARUPPUKOTTAI

The low shrine at the right is the ruins of the Hindu temple in which these people once worshiped

Christian church and its splendid body of young men, so full of promise. Whether we accept the St. Thomas origin of the church or not, we do know that since the second century a Christian church has been at work on that west coast.

"Their history is both interesting and pathetic. The coming of the Portuguese, the undermining work of the Church of Rome, the pretensions of the Patriarch of Antioch, the schism in their own ranks, are all sad chapters in their long career. The Jacobite and Reformed sections of the Syrian church number together about 400,000 Christians. The sorry thing about it is that at present they are hopelessly divided; yet to them is given one of the grandest opportunities for aggressive Christian work in all India. We can only pray that soon, very soon, they may overcome their differences, get together, and bring their people to God.

"The conference was held at Tiruvella, the headquarters of the Reformed Church. His Grace, the Metropolitan, was in constant attendance. Five days were given to meetings and confer-

ences for the deepening of the spiritual life. One hundred and twenty students from all parts of Travancore, as well as from Madura, Madras, and Calcutta, were present. And as one looked into the faces and talked to those rows of earnest, Christian young men, one felt deeply that here is reward and encouragement, and here is a force that shall help to make possible the India that is to be."

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A Layman's Campaign

Rev. F. E. Jeffery, in reporting the start of the South India evangelistic campaign in his district around Aruppukottai, writes:—

"I go this morning to receive ten families, who are the first fruits of the campaign in Aruppukottai station. You will be glad to know that the emphasis in this campaign, so far as Aruppukottai is concerned, is laid upon the service the laymen can render in evangelism. And the young men, in particular, have entered into the movement with surprising enthusiasm. In fact, the ten families I go to receive this morning were brought to the final

decision by two college students from our American Madura College, who came home for vacation and at once began work in their own street and among their own relatives.

"It is just as inspiring to see the ignorant village young men organizing themselves into bands to go forth to sing and to preach the gospel. In one pastorate I just learned that a large



THE MAIN STREET OF ARUPPUKOTTAI

body of Christian young men are organizing to spend a part of May, at their own expense, in 'tent preaching' in the villages.

"*Pray for us.* It is likely to be a great year. The intensive work in the Aruppukottai station will be carried on from June to September 1."

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MEXICO

A Way to Help Mexico

Rev. Alfred C. Wright, of Chihuahua, writes:—

"The Mexican people are especially open to influence by means of pictures and illustrations. Moving pictures are

a great success here, even among those who hardly have enough to buy their daily bread. We ought to use this opportunity in our gospel work.

"The pastor of our church here has a good apparatus for showing both moving picture films and stereopticon views, but has very little material to show and none that is really appropriate. At the present rate of exchange—ten to one—our Mexican money does not go far toward buying films or views. If any person or society can supply us with *good* educational or religious films or views, they will be most gratefully received and will surely do good missionary work.

"The people are all much more open to evangelical influences now than ever before. The hundreds of soldiers and those who are out of employment on account of the conditions here crowd the streets, and might be attracted by such exhibitions and then brought to our regular services. Who will help us take advantage of this opportunity to evangelize Mexico?

"Anything can be sent to me in care of Rev. I. M. Lopez, Box 1080, El Paso, Texas, and I should be notified also by mail at Box 11, Chihuahua, Mexico."

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Somnolent Sonora

Miss Lora Frances Smith, of Hermosillo, Sonora, wrote June 20:—

"The revolution in this state has not been carried on very vigorously, and with the exception of one so-called food riot we have seen no trouble here in Hermosillo. People are suffering on account of the low value of Mexican currency and the consequent high prices of food and clothing, but they are not sufficiently aroused yet nor hungry enough to get together to put an end to this anarchy. It looks very much as though it had gone entirely beyond their control.

"We are anxious to know what will follow President Wilson's letter to Mexico. I hope it will not mean war."

THE PORTFOLIO

Fighting the White Plague in China

The student parade, led by brass bands, which marched the streets of Tientsin on the 6th of February was probably the first of its kind in China. It was an anti-tuberculosis parade. The course of march was over the broad streets formerly occupied by the four city walls. The 600 students were from nine different institutions of learning. They carried flags and banners on which were inscribed short sentences setting forth facts regarding tuberculosis. At the city corners and important cross streets students equipped with stools and in many cases charts remained behind to lecture to the people. When the line of march had returned to the starting point, the paraders, together with representatives from other schools, were given 80,000 tuberculosis calendars for distribution among the homes of the city.

Other features of the campaign were lectures given to student bodies, addresses in the churches and public lecture halls. In this manner the story of the cause, prevention, and cure of tuberculosis was told to thousands. Special notices were placed in the street cars; over twelve hundred billboard posters proclaimed the simple facts regarding the campaign. These, however, were not long-lived, as there was a prominent sentence warning the people that medicine would not cure tuberculosis. The medicine shops soon covered such obnoxious notices with posters telling of their wonderful cures. The campaign was also promoted with the coöperation of the newspapers, thirty different articles appearing.

The significance of such a campaign is not so much in the fact that it aroused interest among the people as that it gripped the lives of hundreds of students, leading them to devote their time and energy for others.

Last summer the same student groups distributed 100,000 circulars

setting forth the dangers of flies, mosquitoes, and rats in carrying disease. In Tientsin this work has been promoted by the Social Service Committee of the local Young Men's Christian Association.

From China's Young Men for March 15, 1915.

After We Tell the Good Tidings

It would appear that the mere process of evangelization, the mere making known of the message concerning God in Christ to all the world, is a task now nearly accomplished. This is a task which is limited in its nature. One has a strange sense of finality about this third period of the expansion of Christendom. It is the sense, namely, that there are no new areas to which, after still another period of assimilation of our present superficial gains, the Christian heralds might again advance.

The Christianization of the world is, however, a very different problem. That is practically an unlimited problem. It will be the occupation of ages yet to come, the more because the Christianization of Christendom itself is revealed, especially in the light of recent world events, to be so superficial and inadequate. The Christianization of our own civilization will be the subjection of every element in it to the spirit of Christ. But equally it will mean the ridding of our understanding of Christianity of all trivialities and provincialisms, of all superstitions and bigotry, by the steady influence of enlightened and enlightening experience, our own and that of the whole race of men.

The Christianization of the other civilizations will be the same thing in turn for them. None of these processes will take place in isolation. The effect of each will be felt upon all. The real meaning of Christianity will be revealed in the light of them all. Of many applications of Christianity in

the world life of the future we have as yet no surmise. Yet at the center of everything must be the principle of the life of God in the soul of man by the spirit of Jesus Christ, for which from

the very first the Christian propaganda has stood.

Edward Caldwell Moore, President of the American Board, in the International Review of Missions.

WORLD BRIEFS

Bucknam Pasha, the American who for several years past served in the Ottoman naval department, died at the German hospital, Pera, on June 29.

The imperial irade by which the Turkish government summons to the colors the men born in 1895 provides that those in higher educational institutions may stay to receive their diplomas.

The Prince of Wales has come of age in troublous times. His majority was noted very quietly on June 23. The prince is a member of Sir John French's staff. He has been characteristically active, has borne dispatches and has carried himself "like a soldier and a man," according to the testimony of men in the ranks.

England's under Secretary of War reported to the British Parliament, early in July, that since the beginning of the war it has been found necessary in only 782 cases to amputate one or more limbs of British soldiers admitted to hospitals in England and France. Is this due to the deadliness or the harmlessness of modern warfare?

South Australia has what is known as an Institute's Foundation; that is, an association to encourage intellectual life and education among all the people. Through its activity an "institute," comprising circu-

lating library, public reading room, lecture and recreation hall, has been established in every considerable town throughout the state — about 214 in all.

Dr. Post, of Robert College, in Constantinople, has recently given three public lessons in bandaging to a large class in the community who are eager to be prepared to help in relief of the wounded. Another member of the Robert College force has undertaken the work of collecting flowers, which he, with small parties of friends, distributes in the Turkish hospitals.

Forty-two students of Kobe College are enrolled in the Sunday School Volunteer Band of the college for the present year. They go to seven churches, one chapel, one orphanage, and three neighborhood Sunday schools, helping chiefly in the kindergarten and primary departments. Applications are in hand from two other churches for teachers as soon as they can be secured.

The typhus epidemic in Servia is reported by the Nish correspondent of the *London Times* as rapidly subsiding. Cases registered April 14 were 8,213; May 14, 4,529; and on June 14 had dropped to 1,652. The *Times* correspondent praises the "valuable aid given by the foreign missions," and alludes to the large contribution of the American mission to the favorable results.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

June 1. At San Francisco, Cal., Rev. and Mrs. William M. Zumbro, of Madura, India.

June 7. At San Francisco, Cal., Rev. and Mrs. Giles G. Brown, of Vaddukkoddai, Ceylon.

June 13. At Boston, Mass., Rev. and Mrs. William Hazen, of Bombay, India; Rev. Thomas W. Woodside, of Ochileso, West Central Africa; Miss Diadem Bell, of Chisamba, West Central Africa.

June 22. At San Francisco, Cal., Mr. and Mrs. Dana I. Grover, of Kyoto, Japan.

July 5. In San Francisco, Rev. and Mrs. Lucius C. Porter, of Tunghow, Chihli

District, North China Mission; Misses E. Gertrude Wyckoff and H. Grace Wyckoff, both of Pangchwang, Shantung District, North China Mission.

July 13. In New York, Rev. H. S. Barnum, D.D., of Brousa, Western Turkey Mission.

DEPARTURES FOR THE FIELD

May 21. From Lisbon, Portugal, Rev. C. H. Maxwell and family, for Beira, West Central Africa.

DEATH

May 9. At Harpoot, Western Turkey, Mrs. Mary E. Barnum, born Constantinople, 1835, under appointment by the mission since 1855.

MARRIAGES

June 5. Mr. C. S. Severance, of Salt Lake City, Utah, and Miss Jean H., daughter of Dr. Henry T. Perry, of Sivas, Western Turkey.

June 30. At Redlands, Cal., Mr. Sherwood Ford Moran and Miss Ursul M. Reeves, under appointment to the Japan Mission.

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President Moore reports a recent trip to Ottawa to attend the annual meeting of the Home and Foreign Missionary Societies of the Congregational churches of Canada, which brought him most gratifying assurance of the cordial good will and loyal support of our denominational brethren across the border.

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Dr. and Mrs. Kinnear go back to Foochow after their furlough with some substantial tokens of a generous interest in the work at that station. A pipe organ for the new and large church in Foochow, to cost, including transportation, \$2,000, was made possible by a friend in New York; an X-ray apparatus, which will be the only one in any hospital in that part of the province of Fukien, was purchased with the combined checks of a number of givers; a sterilizing outfit, also for the hospital, embodies another gift of \$800. How each of these treasures will make the eyes of Foochow to stare!

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This month Dr. Henry H. Kelsey will be assuming his duties in the district office at San Francisco. We feel like congratulating both him and the Pacific coast, for

each has gained a good friend. We cannot overlook the fine service which Rev. J. K. Browne has rendered as acting District Secretary during the interim since Dr. Tenney resigned. At the meeting of the Prudential Committee, June 22, it was voted to express to him the pleasure afforded the committee in learning that he had been supplementing his long and efficient missionary service by a work so helpful to the churches of the Pacific slope and so satisfactory to the Board.

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Among the minor disturbances occasioned by the war has been the disarrangement of missionary furloughs. In the case of China and Japan there has been no interference; the Pacific Ocean has been true to its name. From India, too, the missionaries have been able to return home with little interruption to plans. Those coming from Africa have suffered some delay for lack of ships. Mr. Woodside and Miss Bell waited in Madeira six weeks for a steamer bound to America. Turkey has been most of all affected. Missionaries have been quite uniformly safe at their stations; some touring has been possible, but to get out of the country and across to these United States has not been so easy. Word now comes that a large party of Turkey missionaries is at Athens homeward bound. It expects to reach New York, July 24, on the *Patris*, of the Greek line. The party includes Miss Dorothea Chambers, Miss Agnes Christie, the McNaughtons, Mrs. Edwin St. J. Ward, Mrs. Robert S. M. Emrich and children, Miss Uline, and Miss Mattoon.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	5 38
Bangor, All Souls Cong. ch., 150, Hammond-st. Cong. ch., 75, both toward support of a missionary,	225 00
Bluehill, Cong. ch.	12 00
Cumberland Center, Cong. ch., O. S. Thomas, to const. Rev. Arthur C. Townsend, H. M.	50 00
Ellsworth, 1st Cong. ch.	9 00
Farmington, Mary F. Cushman,	2 50
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume,	243 25
Saco, 1st Cong. ch.	16 93—564 04

New Hampshire

East Sullivan, Union Cong. ch., Mrs. A. A. Ware,	2 00
Epsom, Union Cong. ch.	5 00

Gilmanton Iron Works, Cong. ch.	6 80
Hampton Falls, Rev. William S. Thompson,	5 00
Hanover, Center Cong. ch.	2 93
Keene, Mrs. C. B. Holmes,	2 50
Nashua, Charles C. Morgan,	20 00
Nelson, Cong. ch.	19 50—63 73

Vermont

Cornwall, Cong. ch.	18 05
Coventry, Cong. ch.	4 00
Danby, Cong. ch., toward support Rev. E. A. Yarrow,	20 00
Glover, 1st Cong. ch.	25 00
Hardwick, Cong. ch.	15 00
Jericho Center, 1st Cong. ch., toward support Rev. William Hazen,	35 90
Ludlow, Cong. ch.	4 97
Lyndon Center, Jennie Elkins,	1 00
McIndoe Falls, 1st Cong. ch.	40 00
North Craftsbury, Cong. ch.	30 00

West Brattleboro, Cong. ch.	30 00
Weston, Cong. ch., of which 5 from Grace Gilmore,	15 15
—, Matured conditional gift,	1,000 00—1,239 07
<i>Legacies</i> .—Essex, Nathan Lothrop, by Robert C. Flagg, trustee,	169 15
	1,408 22

Massachusetts

Amherst, South Cong. ch.	7 05
Auburndale, M. N., 5; Friend, 2.50,	7 50
Becket, North Cong. ch., 5.87;	5 87
Friend, 2,	7 87
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell,	120 00
Billerica, John E. Bull,	2 00
Boston, Eliot Cong. ch. (Roxbury), 26.95; Baker Cong. ch. (East Boston), 6.60; Village Cong. ch. (Dorchester), Elenor M. Pursell, 5; Friend, 10; Friend, 5,	63 55
Boxford, Cong. ch., A. B. Peabody, 5; Mrs. Lucy B. Alcott, 5,	10 00
Brockton, Waldo Cong. ch.	21 08
Brookline, Harvard Cong. ch., 304.74; David N. Blakely, 10; Mrs. George M. Adams, 3,	317 74
Cambridge, North Cong. ch., 313.42; 1st ch. (Cong.), James H. Ropes, 10; L. G. Hathaway, 50; Charles S. Lewis, 25,	398 42
Chesterfield, Cong. ch.	25 00
Dalton, 1st Cong. ch., toward support Rev. T. A. Elmer,	606 75
East Northfield, William R. Moody,	10 00
Enfield, Mrs. Henry M. Smith,	100 00
Fall River, Central Cong. ch., 160; Anna H. Borden, 25; Carrie L. Borden, 25; Mrs. Richard B. Borden, 5,	215 00
Foxboro, Bethany Cong. ch.	23 60
Framingham, Plymouth Cong. ch., 89; Mrs. Cynthia A. Kendall, 10,	99 00
Gloucester, Mrs. Reuben Brooks,	15 00
Granby, ch. of Christ,	18 67
Hadley, 1st Cong. ch.	6 44
Haverhill, Center Cong. ch., 79.20; Ward Hill Cong. ch., 6.90,	86 10
Lawrence, South Cong. ch.,	23 69
Lee, George W. Bidwell,	25
Lincoln, Mary L. Wheeler,	10 00
Lowell, High-st. Cong. ch., 60.20; Friends, 20,	80 20
Melrose Highlands, Thank-offering,	10 00
Millbury, 2d Cong. ch.	13 28
Monson, Cong. ch., Hattie F. Cushman,	5 00
Natick, Mrs. F. S. Loker,	5 00
Newbury, Byfield Cong. ch.	19 13
Newburyport, Belleville Cong. ch., 86.45; Miss M. A. Ridgway, 1,	87 45
New Salem, Friend, for Adana,	30 00
Newton, Eliot Cong. ch., of which 30 for native workers in India and China, 280; 1st Cong. ch., Rev. William H. Cobb, 5,	285 00
Newtonville, Frederick C. Perry,	5 00
North Adams, Cong. ch.	280 00
Northampton, C. J. Bridgman, 5; M. C., 13,	18 00
North Billerica, Mrs. E. R. Gould,	5 00
Norton, Christian Assn. of Wheaton College,	25 00
Palmer, 2d Cong. ch.	29 00
Pepperell, Cong. ch., William W. Dole,	30 00
Peru, Cong. ch.	3 00
Pittsfield, 1st ch. of Christ, Henry A. Brewster, 5; French Cong. ch., 3; Mrs. John T. Power, 10,	18 00
Richmond, Rev. William M. Crane, toward support Dr. E. P. Case,	166 66
Salem, Tabernacle Cong. ch., Mary N. Cleveland,	2 00
Somerset, 1st Cong. ch.	8 27
Somerville, Prospect Hill Cong. ch., for Pasumalai, 33; Mrs. Susan A. Hodgkins, 10,	43 00

South Easton, Herman Howard,	25 00
South Royalston, Friend,	3 00
Springfield, A. J. Clark, 5; U. C., 5,	10 00
Stockbridge, Anna C. Lufburrow,	1 00
Taunton, Winslow Cong. ch.	10 00
Tewksbury, Cong. ch.	34 60
Wakefield, O. A. Parker,	2 00
Waltham, 1st Cong. ch.	33 00
Webster, 1st Cong. ch.	42 80
Wellesley, Cong. ch., Friend,	5 00
Wenham, Cong. ch., Gertrude S. Metcalf,	10 00
Westboro, Evan. Cong. ch., Mrs. Edwin B. Harvey,	10 00
West Brookfield, Cong. ch.	13 20
West Medford, Cong. ch., of which 100 from W. G. N., of which 70 for Shaowu,	185 04
Westminster, 1st Cong. ch.	16 52
West Peabody, Frank K. McIntire,	2 00
Worcester, Union Cong. ch., John E. Sinclair, 10; Warren W. Greene, 5; Mrs. S. H. Gilfillan, 3,	18 00
—, Friend, in memory of David Coit Scudder,	20 00
—, Matured conditional gifts,	5,500 00—9,308 86
<i>Less</i> .—Matured conditional gifts, transferred,	5,662 27
	3,646 59

<i>Legacies</i> .—Boston, Betsey R. Lang, by Frank H. Wiggins, Trustee, add'l,	40 00
Fairhaven, J. F. Damon, add'l,	20 00
Groton, Emma P. Shumway, add'l,	16 67
Longmeadow, Harriet C. Chandler, by Theodore W. Leete, Ex'r,	353 19
Northampton, Judith B. Kingsley, by Oliver B. Bradley, Ex'r,	500 00
Springfield, Elizabeth Lambert, by Earle Brown, Trustee, 263.62; Villroy C. Lord, add'l, 8,	271 62
Worcester, Harriet Wheeler Damon, add'l,	50 00
	1,251 48
<i>Less</i> .—Groton, Dr. Miles Spaulding, transferred, 344.51; Mary M. S. Spaulding, transferred, 39.09,	383 60—867 88
	4,514 47

Rhode Island

East Providence, United Cong. ch.	13 74
Pawtucket, Park Place Cong. ch., of which 50 for Harpoot, 180; 1st Cong. ch., 160,	340 00
Providence, Plymouth Cong. ch., 100; Free Evan. Cong. ch., 24.74,	124 74—478 48

Young People's Societies

<i>Vermont</i> .—Dorset, Y. P. S. C. E., 1; Middlebury, Y. P. S. C. E., 1.37; Swanton, 1st Y. P. S. C. E., 5,	7 37
<i>Massachusetts</i> .—Belchertown, Y. P. S. C. E., for Harpoot, 10; Boston, Park-st. Y. P. S. C. E., 15.25; do., Eliot Y. P. S. C. E. (Roxbury), for Shaowu, 5; Forestdale, Y. P. S. C. E., for Adana, 10; Lawrence, South Y. P. S. C. E., for Shaowu, 18; Lunenburg, Y. P. S. C. E., Senior Dept., 3.75; Medfield, Y. P. S. C. E., 10; Spencer, Young Women's Mission Club of Cong. ch., toward support Rev. R. G. Moffatt, 41,	113 00
	120 37

Sunday Schools

<i>Maine</i> .—Limington, Cong. Sab. sch.	1 37
<i>Massachusetts</i> .—Fairhaven, 1st Cong. Sab. sch., 2.57; Haverhill, Center Cong. Sab. sch., for India, 8.81; Orange, Central Cong. Sab. sch., for Shaowu, 10; Stoughton, 1st Cong. Sab. sch., 14.25; West Medford, Cong. Sab. sch., 8,	43 63

Rhode Island.—Providence, Central Cong. Sab. sch., Prim. Dept., toward support Rev. P. L. Corbin,

10 00
55 00

MIDDLE DISTRICT

Connecticut

Ansonia, Ger. Cong. ch., Mrs. John Stettbacher, 5 00
Berlin, 2d Cong. ch., 24 60
Bridgeport, Friend, 10 00
Colchester, Abby G. Willard, 1 00
Dayville, 2d Cong. ch., Rev. John W. Wright, 10 00
East Hartland, Cong. ch., 5 00
East Haven, Cong. ch., 65 00
Hartford, Mrs. E. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 700 00
Huntington, Cong. ch., 28 00
Ivoryton, Bessie L. Comstock, 5 00
Meriden, 1st Cong. ch., 400 00
Middletown, 1st Cong. ch., 21 15
New Haven, Westville Cong. ch., 1.75; Rev. C. L. Kitchel, 5, 6 75
New London, 1st Cong. ch., Member, 10 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 41 85
Somers, Cong. ch., 20 00
Stamford, 1st Cong. ch., 1 00
Thomaston, Cong. ch., 8 32
Warren, Cong. ch., 16 00
Waterbury, A. J. Blakesley, 50 00
Westport, Friend, 5 00
Winsted, 2d Cong. ch., 106.09; Mrs. Henry Gay, 5, 111 09—1,544 76
Legacies.—New London, Ellen T. Chapman, add'l, 14,296 00
Thompson, Ellen D. Larned, by Mary Hamilton Hadley, Ex'x, 50 00
Washington, Walter Burnham, add'l, 13 50—14,359 50
15,904 26

New York

Berkshire, 1st Cong. ch., toward support of student at Marsovan, 30 00
Brooklyn, ch. of the Pilgrims, 524.47; Flatbush Cong. ch., toward support Rev. W. L. Beard, 124.50; ch. of the Evangel, 71.90; Puritan Cong. ch., 53.60, 774 47
Brook on, Cong. ch., 3 60
Canandaigua, Cong. ch., of which 50 from Ladies' Aux., 100 00
Chappaqua, 1st Cong. ch., 20 00
Flushing, 1st Cong. ch., of which 213.96 for Sivas, 513 96
Mt. Kisco, Benjamin Durham, 5 00
New York, Christ Cong. ch., 28.74; Forest-av. Cong. ch., 10; Mrs. D. Willis James, 5,000, 5,038 74
Norwood, Cong. ch., 7 50
Portland, Cong. ch., 5 25
Sherburne, Cong. ch., 685 50
Ticonderoga, Cong. ch., 12 01
Walton, 1st Cong. ch., 99 82
White Plains, Westchester Cong. ch., toward support Mrs. T. S. Lee, 571 33
—, Friend, Central New York, 40 00—7,907 18
Legacies.—Brooklyn, Charles A. Hull, add'l, 47 50
7,954 68

New Jersey

Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 150 00
Grantwood, Cong. ch., 5 00
Montclair, Grace G. Henry, 2 00
Newark, V. S. Conklin, 2 00
Rutlev, St. Paul's Cong. ch., 30 00
Rutherford, Cong. ch., of which 13 from Ladies' Aux. Miss. Soc., 21 00
Westfield, Cong. ch., 100 00—310 00

Pennsylvania

Pittsburgh, 1st Cong. ch., 25 00
Plymouth, Elm Cong. ch., 9; Pilgrim Cong. ch., 6, 15 00
—, Matured conditional gift, 1,000 00—1,040 00

Ohio

Alliance, W. L. Thomas, 1 00
Amherst, 2d Cong. ch., 12 50
Austinburg, Cong. ch., 15 00
Cincinnati, Walnut Hills Cong. ch., 40.59; Lawrence-st. Cong. ch., 20, 60 59
Cleveland, Hough-av. Cong. ch., 63.20; Cyril Cong. ch., 40; 1st Cong. ch., 38; United Cong. ch., Ladies' Soc., 1.15, 142 35
Columbus, Plymouth Cong. ch., 53 00
Greenwich, Cong. ch., 6 17
Kingsville, Mrs. S. C. Kellogg, 4 00
Mansfield, 1st Cong. ch., 13 20
Newton Falls, 1st Cong. ch., toward support Rev. H. A. Stick, 25 00
Oberlin, 1st Cong. ch., 96.15; 2d Cong. ch., 87.20, 183 35
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Wauseon, 1st Cong. ch., 8 75
West Park, Cong. ch., 5 00—537 41

District of Columbia

Washington, Ingram Memorial Cong. ch., 19.96; Mrs. F. B. Haines, 5, 24 96

Georgia

Atlanta, Central Cong. ch., 11 50

Florida

Daytona, E. M. Condit, of which 110 for evangelistic work in Marathi Mission, 500 00
Interlachen, Cong. ch., 2 50
Lake Helen, F. H. Wiswall, 25 00
Parker, Mrs. Della G. Washburn, 100 00
West Palm Beach, Cong. ch., 20 00
Winter Park, Cong. ch., 32 00—679 50

Young People's Societies

Connecticut.—Haddam, Y. P. S. C. E., 12 50
New York.—Mt. Vernon, Y. P. S. C. E., for Inghok, 10 00
District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E., 34 00
Florida.—Mt. Dora, Y. P. S. C. E., 1 00
57 50

Sunday Schools

Connecticut.—New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 25.56; Plainville, Cong. Sab. sch., for Turkey, 8; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 4.81, 38 37
New York.—Albany, 1st Cong. Sab. sch., toward support Rev. and Mrs. J. X. Miller, 25; Brooklyn, St. Mark's Cong. Sab. sch., 9; Forest Hills, Cong. Sab. sch. of ch. in the Gardens, 24.02; New York, Olivet Sab. sch., 50; Rochester, South Cong. Sab. sch., for Adana, 30, 138 02
New Jersey.—Glen Ridge, Cong. Sab. sch., toward support Dr. F. Van Allen, 50 00
Ohio.—Cleveland, Hough-av. Cong. Sab. sch., 13 74
District of Columbia.—Washington, Ingram Memorial Cong. Sab. sch., 6 78
Florida.—Daytona, Cong. Sab. sch., 13 00
259 91

INTERIOR DISTRICT

Tennessee

Memphis, 1st Cong. ch., 11 00

Indiana

Kokomo, 1st Cong. ch., for Shaowu, 65 00

Oklahoma

Manitou, Ger. Cong. ch. 10 00

Illinois

Aurora, New England Cong. ch. 58 75
 Chicago, Pilgrim Cong. ch., for
 Mindanao, 10; Christ Ger. Cong.
 ch., Ladies' Aid, 4.50; Doremus
 Cong. ch., 2.35; David Fales,
 25, 41 85
 Evanston, 1st Cong. ch., toward
 support Dr. C. H. Haas, 200 00
 Highland, Cong. ch. 10 00
 Joy Prairie, Cong. ch. 51 56
 Lee Center, Cong. ch. 6 00
 Moline, Union Cong. ch. 3 00
 Paxton, Cong. ch. 18 75
 Pecatonica, Cong. ch. 5 00
 Rockford, 1st Cong. ch. 23 60
 Seward, Anonymous, 12 50
 Streator, Cong. ch. 2 00
 Wilmette, 1st Cong. ch. 75 58—508 59

Michigan

Big Rapids, 1st Cong. ch. 3 60
 Grand Rapids, Park Cong. ch.,
 150; 2d Cong. ch., 30, 180 00
 Grandville, Cong. ch. 4 00
 Kalamazoo, Mrs. E. D. Perkins,
 Romeo, Cong. ch. 5 00
 2 50—195 10
Legacies.—Ann Arbor, Corydon L.
 Ford, by Bryant Walker, Ex'r,
 add'l, 150 00
 345 10

Wisconsin

Albertville, Cong. ch. 4 00
 Angelo, Union ch. 4 43
 Antigo, 1st Cong. ch. 25 00
 Burlington, Cong. ch. 25 00
 Delavan, Cong. ch. 10 00
 La Crosse, 1st Cong. ch. 75 00
 Milwaukee, Grand-av. Cong. ch. 75 00
 Oshkosh, 1st Cong. ch., 50; J. E.
 Roberts, 2, 52 00
 Sun Prairie, Cong. ch., toward sup-
 port Rev. M. W. Ennis, 10 00
 Vesper, Cong. ch., Miss. Soc. 5 00
 Waukesha, Cong. ch. 5 00—290 43
Legacies.—Beloit, Ellen B. French,
 83 34
 373 77

Minnesota

Laporte, Frank W. Hart, for Min-
 danao, 2 50
 Minneapolis, Plymouth Cong. ch.,
 toward support Rev. A. H. Clark, 205 17
 Northfield, Carleton Mission of
 Carleton College, toward support
 Dr. P. T. Watson, 500 00—707 67

Iowa

Miles, Cong. ch. 9 64
 Postville, Cong. ch. 56 73
 Preston, Cong. ch. 12 00
 Waverly, 1st Cong. ch. 30 00—108 37

Missouri

Kansas City, H. W. Perrigo, 60 00
 St. Louis, Pilgrim Cong. ch. 197 25—257 25

North Dakota

Beulah, Cong. ch. 1 00
 Haynes, Cong. ch. 2 00
 Lloyd, Cong. ch. 1 75
 Max, 1st Cong. ch. 1 31
 Stady, Cong. ch. 2 00—8 06

South Dakota

Aberdeen, Cong. ch. 5 57
 Hot Springs, William Black,
 Lakeview, Cong. ch. 3 00
 1 76
 Letcher, Cong. ch. 2 94
 Rapid City, Cong. ch. 2 70
 Wagner, Cong. ch. 3 50—19 47

Nebraska

Legacies.—Crete, Alletta D. Pome-
 roy, by A. B. Fairchild, Ex'r, 80 67
 Silverlake Township, Isaac Miller, 815 21—895 88

Kansas

Emporia, 1st Cong. ch. 60 00
 Fort Scott, 1st Cong. ch. 12 50
 Kirwin, 1st Cong. ch., Women's
 Miss. Soc. 4 00
 Lawrence, Plymouth Cong. ch. 56 25
 Newton, Cong. ch. 9 00
 Vienna, Cong. ch. 3 00
 Wichita, Plymouth Cong. ch., Flor-
 ence Mulvey, 2 00—146 75

Montana

Bainville, Cong. ch. 1 00
 Lanark, Cong. ch. 1 00—2 00

Colorado

Eaton, Cong. ch. 50 00
 Silverton, Cong. ch. 23 00—73 00

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E.,
 for Mt. Silinda, 5 00
 Illinois.—Chicago, The Miss. Study and
 Prayer Union of the Moody Bible Inst.,
 for Mt. Silinda, 12.50; De Kalb, Y. P.
 S. C. E., 10; Highland, Y. P. S. C. E.,
 for Albania, 2; Roscoe, Y. P. S. C. E.,
 for Albania, 2.50; Stillman Valley, Y.
 P. S. C. E., for Albania, 5; Westville,
 Y. P. S. C. E., .70; Wilmette, Y. P.
 S. C. E., for Albania, 3, 85 70
 Michigan.—Alba, Y. P. S. C. E., .57; Ann
 Arbor, Y. P. S. C. E., 1.65, 2 22
 Wisconsin.—Kenosha, Y. P. S. C. E., for
 Albania, 1; Roberts, Y. P. S. C. E., 2, 3 00
 Iowa.—Dubuque, 1st Y. P. S. C. E. 1 95
 47 87

Sunday Schools

Alabama.—Beloit, Union Cong. Sab. sch.,
 for Mt. Silinda, 2.50; Bexar, Cong. Sab.
 sch., .75, 3 25
 Texas.—Dallas, Junius Heights Cong. Sab.
 sch. 10 00
 Illinois.—Joy Prairie, Cong. Sab. sch., for
 Albania, 3 50
 Colorado.—Fort Collins, Ger. Cong. Sab.
 sch. and Y. P. S. C. E. 15 50
 32 25

PACIFIC DISTRICT**Utah**

Salt Lake City, Phillips Cong. ch.,
 L. H. Page, for native worker,
 Madura, 11 00

Washington

Seattle, Pilgrim Cong. ch., toward
 support Rev. and Mrs. A. W.
 Hummel, 250; do., of which 25
 from Alexander Stewart Ballinger
 and 10 from LeRoy Manson
 Backus, Jr., 35, 285 00

Oregon

Lebanon, I. Carleton, 15 00
 Oregon City, Mrs. Mary N. Badger,
 for Mindanao, 4 75
 Rainier, Cong. ch. 3 00—22 75

California

Berkeley, Bethany Cong. ch. 1 38
 Bowles, Cong. ch. 2 59
 Cloverdale, 1st Cong. ch. 9 20
 Fowler, Armenian Cong. ch. 4 83
 Lodi, 1st Cong. ch. 36 05
 Martinez, Cong. ch. 7 36
 Niles, Cong. ch. 5 66

Pasadena, Mrs. E. M. Orton, 2;	
Friend, 25,	27 00
Petaluma, 1st Cong. ch.	13 80
Sacramento, 1st Cong. ch.	9 38
Upland, Friend,	300 00—417 25

Hawaii

Honolulu, Central Union Cong. ch.,	
1,922; churches, through Ha-	
waiian Board, 41.95; Friends,	
through Hawaiian Board, 39.85,	2,003 80

Young People's Societies

California.—Redlands, 1st Y. P. S. C. E.,	
for Mt. Silinda,	15 00

Sunday Schools

Oregon.—Forest Grove, Cong. Sab. sch.	15 91
California.—Dinuba, 1st Ger. Cong. Sab.	
sch.	3 00
Hawaii.—Honolulu, Central Union Cong.	
Sab. sch., toward support Rev. P. A.	
Delaporte,	50 00
	68 91

MISCELLANEOUS**Canada**

Montreal, George C. Jones,	1 00
From the Canada Congregational Foreign Missionary	
Society	
H. W. Barker, Toronto, Ontario,	
Treasurer	3,599 21
(From Woman's Board of Nova	
Scotia and New Brunswick, for	
native preacher, Madura),	30 00
	3,629 21

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part,	13,109 00
For enlargement of Madura Hos-	
pital, to be used for Indiana	
Hall,	4,333 00
For expenses of girls' school, Van,	231 00
For higher English Dept., girls'	
school, Uduvil,	200 00
For expenses of teacher, Ceylon,	300 00—18,173 00

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Chicago, Illinois,
Treasurer

From Woman's Board of Missions for the Pacific	
Mrs. W. W. Ferrier, Berkeley, California,	
Treasurer	900 00
	23,573 00

Additional Donations for Special Objects

Maine.—Portland, State-st. Cong. ch., for	
work, care Rev. R. A. Hume, 131.75;	
do., 2d Parish Cong. ch., Hattie A.	
Hutchins, toward village school, care	
Rev. J. F. Edwards, 5,	136 75
New Hampshire.—Marlboro, Y. P. S. C.	
E., for pupil, care Rev. R. A. Hume,	10 00
Vermont.—West Brattleboro, 1st Cong. ch.,	
Edward S. Clark, for medical work,	
care Dr. C. E. Clark,	15 00
Massachusetts.—Andover, West Y. P. S.	
C. E., for work, care Dr. E. L. Bliss,	
2; Auburndale, Cong. ch., Extra-Cent-	
-a-Day Band, of which 15 for day	
schools, care Mrs. F. B. Bridgman, and	
15 for work, care Rev. John Howland	
and Rev. A. C. Wright, 30; Boston,	
Sab. sch. of Union Cong. ch., for work	
of native pastor, care Mrs. E. L. Bliss,	
15; do., Mt. Vernon Cong. Sab. sch.,	
Prim. Dept., for work among children,	
care Rev. and Mrs. H. A. Neipp, 5;	
do., Friend, for school, care Mrs. F. B.	

Bridgman, 6.50; Brookline, Leyden	
Cong. ch., Woman's Union, for hospital,	
care Dr. F. F. Tucker, 15; do., Mrs. H.	
J. Keith, for pupil, care Rev. J. X.	
Miller, 30; Cambridge, H. Conrad Bier-	
wirth, for St. Paul's Inst., care Rev.	
T. D. Christie, 3; Lincoln, 1st Y. P. S.	
C. E., for work, care Rev. Edward	
Fairbank, 15; Malden, 1st Y. P. S. C.	
E., for use of Harold B. Belcher, 5;	
Northampton, Edwards Cong. ch., for	
hospital, care Dr. F. F. Tucker, 30;	
Richmond, Rev. William M. Crane, for	
schools, care Dr. C. T. Sibley, 100;	
Somerville, Highland Cong. ch., Women	
Workers, for boys' boarding school, care	
Rev. E. H. Smith, 10; Springfield, Me-	
morial Sab. sch., for pupil, care Miss	
Esther B. Fowler, 20; do., Mr. and Mrs.	
Robert A. Clark, for hospital, care Dr.	
F. F. Tucker, 15; Three Rivers,	
Girls' Junior Y. P. S. C. E. of Union	
Evan. Cong. ch., for church, care Rev.	
E. H. Smith, 50; Topsfield, Cong. Sab.	
sch. and Ladies' Soc. of Cong. ch.,	
for new building, care Rev. L. S. Craw-	
ford, 10; Wellesley, A. B. P. Metcalf,	
for work, care Mrs. F. B. Bridgman,	
10; Worcester, Jennie L. Putnam, for	
work, care Rev. F. J. Woodward, 20;	
Friend, for work, care Dr. G. C.	
Raynolds, 50,	441 50
Rhode Island.—Providence, Central Cong.	
ch., Ministering Children's League, for	
work, care Mrs. P. L. Corbin,	12 00
Connecticut.—Ansonia, Ger. Cong. ch., for	
use of Miss J. L. Graf, 5; Hartford,	
Center Cong. Sab. sch., for work, care	
Rev. E. H. Smith, 43.29; do., Wind-	
sor-av. Cong. ch., H. R. Club, for work,	
care Rev. J. K. Lyman, 15; do., Dr.	
G. C. Raynolds, for work, care Dr. G.	
C. Raynolds, 81; do., Mrs. E. C. Russ,	
50, and the Misses Camp, 10, for hospital,	
care Dr. H. N. Kinnear, 60; do., The	
Misses Camp, for Annie Tracy Riggs	
Hospital, care Dr. H. H. Atkinson, 10;	
do., Hartford Seminary, Friends, for	
pupil, care Rev. T. D. Christie, 2;	
Mansfield Center, A. W. Buchanan, Jr.,	
for work, care Rev. E. H. Smith, 26;	
New Haven, Sab. sch. of United Cong.	
ch., for work, care Rev. Robert F.	
Black, 20; Newington, Misses Agnes W.	
and Julia M. Belden, for work, care Dr.	
H. N. Kinnear, 10; New London, Mrs.	
J. N. Harris, for pupil, care Miss A. F.	
Webb, 400; Norwich, Broadway Cong.	
ch., for use of Dr. C. D. Ussher, 58; do.,	
H. Mabel Burke, for work, care Rev.	
E. H. Smith, 25; Terryville, Cong. Sab.	
sch., for bed in hospital, care Dr.	
W. A. Hemingway, 20; Winsted, 2d	
Y. P. S. C. E., for pupil, care Rev. E.	
H. Smith, 15,	790 29
New York.—Addison, Jessica K. Turner,	
for use of Rev. E. H. Smith, 15; Al-	
bany, Mrs. Ida B. Kingsbury, for	
pupil, care Rev. J. P. McNaughton, 50;	
Berlin, Ada Ruso, for work, care Miss	
Gertrude Chaney, 5; Brooklyn, Central	
Cong. ch. Aux., for hospital, care Rev.	
E. A. Yarrow, 25; New York, North Y.	
P. S. C. E., for work, care Rev. J. J.	
Banninga, 60; do., Rebecca S. Lowrey,	
for hospital, care Dr. H. N. Kinnear,	
10; Patchogue, Y. P. S. C. E., for hos-	
pital work, care Dr. E. P. Case, 25,	190 00
New Jersey.—Glen Ridge, Cong. Sab. sch.,	
toward support of B. Frank Carter	
Memorial Bed in hospital, care Dr. F.	
Van Allen, 40; Upper Montclair, Wal-	
lace R. Bostwick, for support of the	
George Wallace Bostwick Memorial Bed	
in hospital, care Dr. C. T. Sibley, 20,	60 00
Pennsylvania.—Bryn Mawr, Presb. Sab.	
sch., for scholarship, care Rev. T. D.	
Christie, 40; Pittsburgh, Sadie Connell,	
for village school, care Rev. J. F.	
Edwards, 5,	45 00

<i>Ohio</i> .—Mt. Vernon, 1st Y. P. S. C. E., for room in Theol. Seminary, care Rev. W. O. Pye,	50 00	<i>Ireland</i> .—Marston, Basil Orpin, for village work, care Dr. G. C. Reynolds,	357 26
<i>District of Columbia</i> .—Washington (Takoma Park), Gertrude L. Woodin, for church, care Rev. E. H. Smith,	10 00	From the <i>Canada Congregational Foreign Missionary Society</i>	
<i>Florida</i> .—Parker, Mrs. Della C. Washburn, for hospital, care Dr. H. N. Kinnear, 100; St. Petersburg, G. W. Cooper, of which 50 for church building and 10 for native pastor, care Rev. J. F. Edwards, 60; do., Mrs. Addie R. Brice, for church or catechist, care Rev. J. F. Edwards, 5,	165 00	H. W. Baker, Toronto, Ontario, Treasurer	721 71
<i>Illinois</i> .—Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 18; do., M. A. H., for work, care Rev. H. K. Wingate, 25; Elgin, 1st Cong. Sab. sch., for pupil, care Rev. T. D. Christie, 15; Seward, R. E. Short, for use of Rev. F. B. Bridgman, 200,	258 00	FROM WOMAN'S BOARDS	
<i>Michigan</i> .—Muskegon, 1st Y. P. S. C. E., for pupil, care Rev. J. X. Miller,	12 50	From <i>Woman's Board of Missions</i>	
<i>Wisconsin</i> .—Edgerton, Rev. Ruel W. Roberts, for building work, care Rev. Thomas King, 150; Wauwatosa, Mary A. Atwood, for Atwood Memorial and emergency fund, care Rev. W. O. Pye, 10,	160 00	Miss Sarah Louise Day, Boston, Treasurer	
<i>Minnesota</i> .—Minneapolis, Pilgrim Cong. ch., for boys' school, care Rev. H. K. Wingate, 50; do., D. D. Webster, for two native workers, care Mrs. M. M. Webster and Rev. W. M. Stover, 30; Northfield, 1st Cong. Sab. sch., Woman's Bible Class, for King School, care Miss C. R. Willard, 6; do., Mr. and Mrs. E. M. W., for work, care Rev. H. K. Wingate, 25; St. Paul, People's Cong. ch., Ladies' Soc., for native worker, care Mrs. M. L. Sibley, 50; Stephen, S. Louise Peck, for pupil, care Miss Grace Towner, 50,	211 00	Toward building girls' boarding school, care the Misses Melville, 159 10	
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<i>Hawaii</i> .—Honolulu, Mr. and Mrs. W. A. Brown, for work, care Dr. C. Churchill, 100; do., Friends, through Rev. O. H. Gulick, for electric lights at Maura Christian church, 135,	235 00	For work, care Dr. P. T. Watson, 5 00—421 10	
<i>Canada</i> .—Hamilton (Ont.), Miss W. E. Godard's Class, for work, care Mrs. A. A. Ward, 7; Toronto, Havergal Sorority, 15, and Friend, 15, all for pupils, care Miss Annie E. Gordon, 30; Westmont, D. W. Ross, for work, care Rev. H. M. Irwin, 50,	87 00	From <i>Woman's Board of Missions of the Interior</i>	
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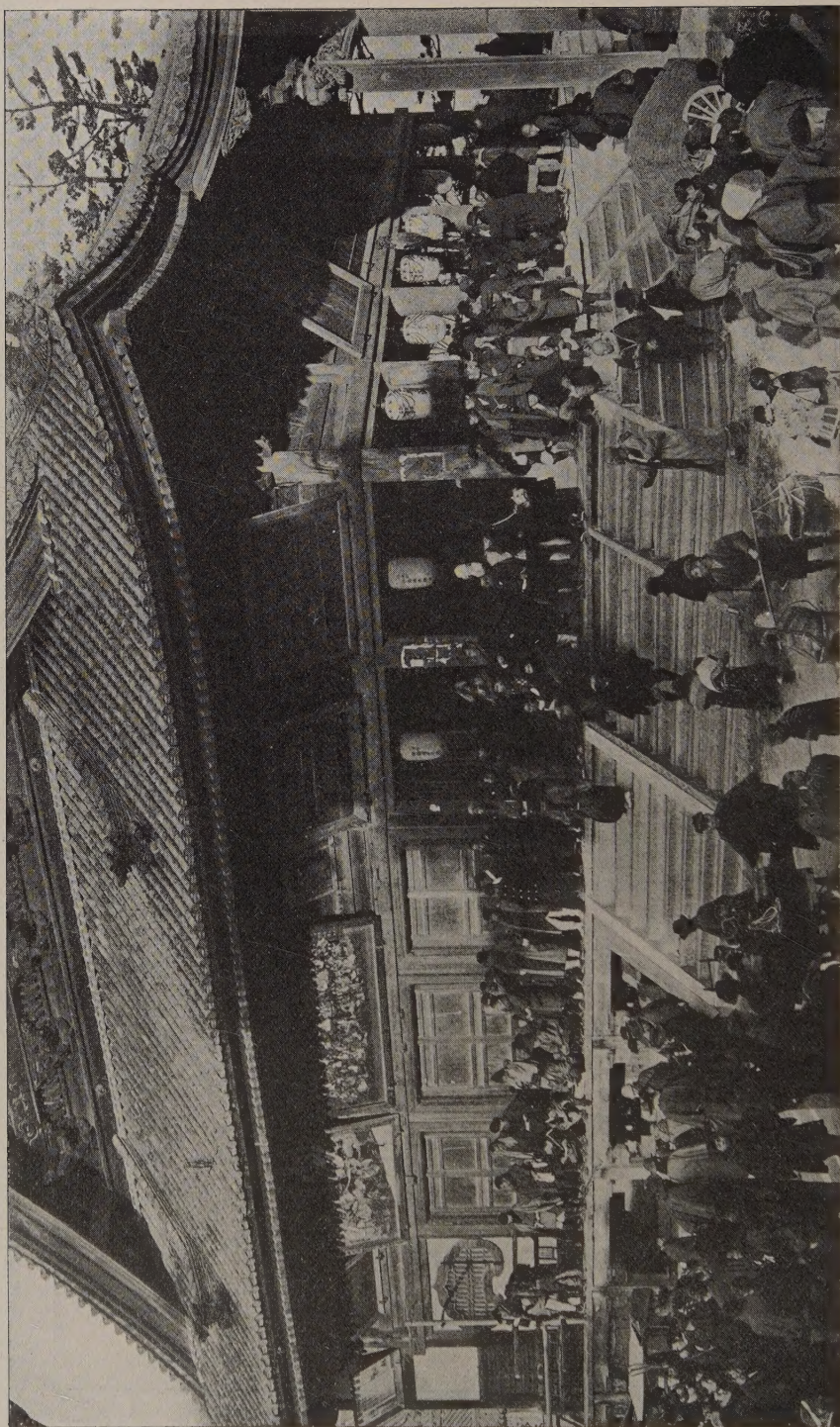
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